

MILITARY CHAPLAINS'

REVIEW

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PREFACE

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

The *Military Chaplains' Review* is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the views of the Chief of Chaplains or the Department of the Army.

Articles should be submitted in duplicate, double spaced, to the Editor, Military Chaplains' Review, United States Army Chaplain Board, Fort George G. Meade, Maryland 20755. Articles should be approximately 15 to 30 pages in length and, when appropriate, should be carefully footnoted.

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IN THIS ISSUE

In the midst of loneliness and alienation, family separations and disruptions, and physical dangers and spiritual distresses, men and women serving in the military have a special understanding of the mood of those from another age who sat down and wept by the rivers of Babylon. Military persons need (and welcome) ministers, priests and rabbis who are interested in them as persons, who are willing to share in their joys and their sorrows, their successes and their failures, their aspirations and their frustrations. They need clergymen who will sing the Lord's song in a challenging environment, often in a strange land—clergymen who are interested in a pastoral ministry of daily proximity to people and sensitive involvement in their lives.

In this issue I am emphasizing four aspects of the pastoral ministry which I consider to be crucial in the next few years if the needs of military people are going to be met. The chaplain as pastor must conscientiously labor in the care of souls, he must minister to the system, he should improve the content of his preaching, and he must develop a deep sense of caring for his fellow chaplain. Chaplains have been effectively involved in crisis ministries—and must continue to work in this important area. But they also need to direct their concern to their *continuing* role as pastors.

Two chaplains stationed at Fort Myer, adjacent to Arlington National Cemetery, write about a particularly sensitive pastoral ministry, namely, to those who have walked with a loved one in the valley of the shadow of death. Chaplain (CDR) Robert L. Mole and Chaplain (COL) Porter H. Brooks discuss both the urgency of understanding death and the dynamics of grief, and some practical considerations in conducting military funerals—with solemn dignity and beauty and without ostentatious display or cheap sentimentality. When a chaplain counsels the grieving or conducts a funeral, he fulfills one of his most direct and authentic responsibilities as a pastor.

In seeking to reduce racism in Army life, the chaplaincy is attempting to recruit more minority group chaplains. Dr. Charles Shelby Rooks is somewhat pessimistic about its ability to recruit black clergymen; in his article he cites five relevant factors which make recruitment difficult. The situation is not hopeless, however, since black clergymen are interested in *serving* their brothers *wherever* they are to be found—and there are many blacks in the military. This is the positive factor in recruit-

ment, a factor which the chaplaincy can effectively stress in its recruitment efforts.

Being a pastor to the military system can take many forms. Two articles discuss beneficial changes which are taking place in the system as a result of chaplain efforts. In the first article, Chaplain (MAJ) Meredith R. Standley and Dr. Robert F. Peck describe the transition which is occurring in classroom teaching methods—from traditional lecture methods to more innovative ones utilizing group dynamics—and the effects this should have in strengthening value education in Army service schools. The chaplaincy has led the way in this movement, both in instructional methods used at the US Army Chaplain School and in the Human Self-Development Program. In the second article, Chaplain (LTC) David W. Polhemus describes the work he is doing as an instructor in the Medical Field Service School. This assignment constitutes an important pastoral breakthrough in the system. Medical personnel are now learning to understand more about how chaplains function as members of the healing team. They are also learning to ask ethical questions and are listening to their own informed consciences and the advice of their staff chaplains in making ethical decisions. The presence of the chaplain instructor at this and many other military schools has been one of the important initiatives of the past two years.

The final article in this issue deals with the history of the Jewish chaplaincy. Chaplain (LTC) Ernest D. Lapp traces the struggles which Jewish chaplains have experienced in gaining full recognition and equal rights with other religious denominations. The military system has proven to be an effective instrument in assisting them in that sometimes discouraging struggle, which lasted for more than a hundred years but which has finally been resolved. Today laws and regulations no longer hinder the Jewish chaplain in being a pastor to his people.

The general tone of this issue is broadly, yet intensely pastoral. As chaplains upon whom God has poured out his spirit, we need to dream dreams and see visions of a more effective chaplaincy. At the center of these dreams and visions is the chaplain who has not lost his shepherd's heart.

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THE CHAPLAIN AS PASTOR

Chaplain (MG) Gerhardt W. Hyatt

Throughout our culture and in our time there is an increasing concern for the feelings of people, for justice, for personal fulfillment, for goal achievement and for a sense of human worth. There is also, it seems to me—in contrast to the earlier history of our nation—more of a tendency to look to the leaders or the institutions of our culture to facilitate the achievement of these goals. Leaders and institutions are being challenged to change and to do for us what we once thought we could only do for ourselves.

This challenge has sent church leaders, politicians, industrial managers and educators scrambling for new styles of leadership that will insure that their status is perpetuated. They are groping rather blindly, it seems to me—unaware that while they are searching for a change in *style*, the demand is really for a change in *content*. Substantive change is what is needed. The burden of stimulating salutary change is on the leaders and the institutions, and it may very well be that the survival of our society is at stake.

Many changes in leadership style are taking place in the Army. We are not going to know for some time how much lasting improvement will result. The process of this great transformation is not so much that of learning new lessons as it is of relearning old ones. If we are to be taken seriously, we must be sure that we are not merely changing a style, but that there is also a sincere desire *and will* for positive, substantive change.

Words and deeds are often both confused and confusing. Real intentions are sometimes masked behind a novel use of words. But when we see the whole command philosophy of the United States Army acknowledging that even a structured military society must recognize individual ego needs for identity and fulfillment to sustain effective discipline and mission accomplishment—when we see an entire officer corps commit itself to the principle that it can demand obedience *only* if it merits respect—then we know that we are in the process of relearning old and profound truths, and that the change that is taking place is one of vital substance, not merely of style.

I believe that what is happening in the Army is real. Not only am I convinced that this return to the substance of true leadership is happening and will accelerate in impact, but I am also convinced that the chaplaincy ought to be leading the way in this

change. I am convinced of this because I perceive a profoundly spiritual dimension to the leadership equation. Enlightened leadership involves adherence to a God-pleasing system of values. It involves the total spiritual and moral commitment to what is right and just, *as God sees that right*, not as we rationalize it. It involves all military leadership including our own profession, the chaplaincy.

Some American churchmen have raised questions about the role of the chaplain with regard to the ethical content of the military scene. The fact that some of these reverend gentlemen are throwing stones from the insecurity of glass houses is beside the point. We do need to restudy and learn our role as clergymen in the military. And in my view, there is an honored and historic term which describes our common role. That term is *pastor*. That is what it is all about. The term is not applied to us often enough in the Army. We must think of ourselves as pastors. It is how we think of ourselves that is finally decisive in our role. I am determined to do all in my power and the power of my office to help us think of ourselves as parish pastors. I see at least four aspects of that role that I would like to discuss.

THE CARE OF SOULS

The term *pastor* signifies first of all that the bearer of that title is a healer of souls. I like far better the German term *seelsorger*—carer for souls.

The care of souls is our first concern as chaplains. We need to rethink the essence of our ministry as pastors. For the past decade we have been preoccupied with our crisis role. I think we have become so absorbed in crisis problems that now we need to direct our concern once again to our continuing role as pastors. We do the crisis ministry very well. I would say that we have done it more effectively than any other group of clergymen in our country. We lose track even personally of the men and the families that we have supported in sickness and in sorrow, or in the depths of the hell of drug abuse and alcoholism and the hosts of other problems.

But, in my view, there is an equally important dimension in the care of souls that must receive our attention. Caring for souls also requires that we confront all those in our parish whose sickness of soul results in acts that appear to be deeds of strength but in fact are evidences of weakness. Let me illustrate what I mean by taking an incident from the life of David. David was surely sick of soul just when he was exercising the most power! When he had the power to send a woman's husband to die so that he might have her, he was showing a great power. But in the abuse of

that power he was showing the seriousness of his sickness. What I want to point out is that David had a pastor!! His name was Nathan. Nathan's ministry as a pastor required that he take his future, even his life, in his hands to confront David with the evil he was doing and bring him to repentance. That is an equally important facet of the pastoral ministry and it is far more difficult than the supportive role. To be supportive is to be Mr. Nice Guy—to be the helper. But in some cases, and maybe more often than we realize, we need to confront people with the self-defeating and the self-destructive aspects of their behavior. That's risky. I am not suggesting that the pastor's role requires that we be imprudent. Prudence, however, is not always caution and it is never timidity. To be a real pastor requires that we be *bold in speaking the truth*, that we be *self-forgetful* in speaking the truth, that we be *persistent* in speaking the truth, and that we be *willing to be vulnerable* in speaking the truth. Being vulnerable is the opposite of appearing to be infallible. As we speak this truth we are going to tell people when they are wrong. Since as pastors we are also men with a normal quotient of pride and fear, speaking the truth isn't always easy. But it is the essence of the holy ministry.

The pastor has a unique requirement to communicate truth because of the peculiar place that truth holds in the credibility of his spiritual leadership and the impact it has on the lives and souls of those who look to him for pastoral care. In this truth-speaking, I am talking about the communications in both thought and feelings where they are *congruent*. He cannot feel one thing and communicate something else. If he wants to communicate a truth he must first believe it with all his heart. To speak the truth requires a purity of concern for the parishioner that abides no ulterior motives whatsoever. It is the hallmark of that respect and love that the pastoral ministry requires and by which we as pastors and chaplains legitimately are judged.

MINISTRY TO THE SYSTEM

The *second* aspect of the pastoral role which concerns me grows out of the first. In speaking the truth it is the pastor's function to be concerned about everything that affects the parishioner. For us, this requires that we view the Army's system as our *client* as well as our employer. You might say, we need to view the Army system as being a soul that needs to be watched over. Perhaps in the past we have made too much of the fact that the religious program in the Army is the commander's program, and not our own. It *is* his program and it *should* be, but that means that the commander is also our parishioner. It also

means that we should treat the system of command as being within our area of concern. A true pastor will look at the system, the unit, which he pastors, as his parish. He needs to determine where the system, as well as individual soldiers, are hurting, and what is causing pain. Wherever the system is hurting, there are moral implications. Whenever the system is hurting people, there are moral and religious issues involved, and the pastor's duty is to identify them and propose solutions. And proposing solutions is just as important as identifying problems.

In this particular role the concept of *pastor* and that of *staff officer* are in total accord. Lately we have heard some shrill voices accusing chaplains of being primarily staff officers rather than chaplains. That criticism is wrong. The plain truth is that we have not been good enough *staff officers* because we have not been good enough *pastors*. Collecting information, developing alternative courses of action, weighing them in the balance of God's justice, love and mercy, selecting the most appropriate course and proposing and defending it to the command and assisting in its implementation are components of our responsibility as staff officers. These are our responsibilities to God and this is what our commanders want us to do.

There are evidences that we need a better understanding of the pastoral role in this area. Let me touch on one of these evidences, a very important one, though certainly not the only one. This concerns our race problem. The resolution of this problem is of the utmost importance to what the church stands for, to what our Army fights for and to what our Nation represents. Our contribution hasn't been what it should be. We live in a system that is essentially white. White culture has been institutionalized. American educational standards have developed along the lines of what the white man wants and needs. Standard English speech is white English and when we insist on everybody using white cliches and white language, we do a large segment of our society a gross disservice. *More important* in my mind, church worship styles are white. We expect our parishioners of minority groups to find meaningful expressions in white terms. Perhaps *they don't!*

We don't *want* to practice racism. We do it unconsciously. White Americans assume that their own culture and practices are normative for all. Minority groups increasingly resent such assumptions. As devoted men of God, when we see someone's hurts, it is up to us to do something about them. My point is this: if we are going to be true pastors in our Army, then we have to work toward changing the wrong attitudes of many of our people and many of our leaders toward racial and other

minorities. We need to convert the institution! We need to exercise our ministry as pastors to the ultimate to bring about the required changes.

Senior chaplains often lack both the desire and the time to be creative, to analyze the military system in terms of its hurts and then to devise bold solutions to human problems. Nor do we capitalize sufficiently on the ingenuity of our younger men who are in closer contact with the troops. Too often our conversations with them are one-way communications. A case in point is that some of our young chaplains, highly trained in the problems of the drug culture, have too often been disregarded and ignored by their post chaplains. The post chaplain ought instead to be very close to his young chaplains. He ought to be listening to what they can tell him. In the drug conferences that I have attended, I have learned a great deal from these brilliant young chaplains about what is happening. The staff chaplain should be learning new styles of ministry from his younger chaplains. He ought to be defending the chaplains on drug teams when commanders misunderstand why these chaplains are assigned to rehabilitate those who respond to their ministry.

There seem to be some leaders in the Army even today who believe that the manpower resources of this Nation are inexhaustible and that the Army can refuse to be involved in rehabilitation. They expect that as quickly as they discharge those with behavior deficiencies, society is going to fill the void in the ranks from some bottomless source. They may be tragically wrong. Even from a purely manpower standpoint, the commander needs to give attention to those who offer a possibility of rehabilitation. But our objective as pastors is not to take care of the manpower problems of the Army. Our aim as pastors is to serve individuals because they are souls for whom God cares! The fact that the Army gets a bonus by having a better man and a better soldier is incidental, though true.

THE POWER OF THE PULPIT

The *third* aspect of being a pastor that I want to discuss is our preaching. Have you any idea how difficult it is to find a sufficient number of chaplains, or even to reach out in civilian life and recruit candidates for the chaplaincy, who are good enough preachers to put into some of our great Army pulpits? That is one of our most difficult personnel tasks. We can find administrators. We can find candidates for the counseling ministry. But to find great preachers to put into these fine pulpits is one of our most difficult tasks. It is not because the talent is lacking, but because the effort doesn't go into developing it.

Every chaplain in the Army, no matter what his age, should be developing his preaching talent. I am emphasizing *content*, rather than style. When people come to church they want to hear something. They don't want to see someone who merely acts well! They would prefer, if a choice is necessary, to hear one who is not such a great orator but who gives them spiritual food. I wonder how often, how tragically often, we finish a sermon and someone in the pew thinks of the poet's accusing words, "The hungry sheep look up and are not fed." (John Milton: "Lycidas") The content of some of our sermons is insulting to the pew, containing words that seem to have been put together with little conviction, and phrases that don't apply to the needs of the people!

There are at least two ways in which we could improve our preaching. The first way came to me as I was reading Bryant Kirkland's great new book *Living in a Zig Zag Age*. "A man can dig a ditch listlessly, but if he is rescuing a worker from a cave-in, the shovel will swing faster." (p. 54) We would be much more diligent in our sermon preparation if we would realize how consistently God places someone in the pew before us who desperately needs the healing Word. If we don't feel like Kirkland's ditch digger, then we don't know the power God has given to the Word. You may never again have an opportunity to speak to that man whom God has placed in the pew. If you fail him today, he may harden his heart by next Sunday and never enter a church again. We must have a rescuer's sense of urgency if we are to do the study and preparation the sermon needs.

The second thing we must do if we are to improve the relevance of the content of our sermons is get to know our people! It is the oldest lesson we learned in seminary, and yet it is one we learned too poorly—*you can't preach to people if you don't know them*. You can't preach a relevant sermon to people if you don't know what's bugging them: what their sins are, what their weaknesses are, what their guilts are—real or imagined. You must *visit* your people in their *homes*; in their training areas, where they work and where they play; you must *visit* your people *wherever they are* in order to discover their spiritual needs, so that your preaching can minister to them. This, in my mind, is one of the greatest necessities for developing better sermons—to *know our people better*. Another is work, study, work, study, work.

CARING FOR EACH OTHER

The *fourth* aspect of our pastoral role is a very troublesome one. Although I am concerned about what people expect from us, I am even more concerned about what *God* expects of us and

what we expect from each other. We really have to be better pastors to each other. There have been too many tragedies in the chaplaincy by brothers who are desperately lonely because, frankly, *we don't seem to care enough for each other*. Perhaps we don't love each other enough; at any rate we certainly don't take care of each other the way we should. In my mind a staff chaplain has a great burden on his conscience when a chaplain and/or his wife go down the long and terrible road to alcoholism or nervous breakdown and nobody reaches out to them. This is a true tragedy.

Chaplains give and give and give. They and their wives carry on their shoulders the burdens of many of their parishioners. The chaplain is privy to confidences that he cannot reveal even to his wife. It can be a lonely life for one who is truly sensitive. It can be a devastating life for one who is inclined to brood and who may not be able to set aside the burdens of his office as easily as others are able. The post or staff chaplain is a pastor to the chaplain families under his jurisdiction. It is his responsibility to identify such potential problems and act with pastoral concern. I admit that we don't have the infighting, the cliques, the politics that sometimes afflict clergy in the civilian religious community. But that doesn't mean that we have no great deficiencies, by God's standards, in caring for each other. When we compare ourselves with others, we may look good, but others are not the real criterion of judgment. *We are judged on what we should expect of ourselves as men of God; and then also and primarily, what God expects of us as his messengers*. To the degree that we are able to help each other, we signal our effectiveness as pastors to our people.

During the next few years, the four aspects of the pastoral role which I consider to be crucial are the following:

- (1) the care of souls,
- (2) our ministry to the system,
- (3) the power of the pulpit, and
- (4) a renewed sense of collegiality.

For me, these have the highest priority. Only insofar as we commit ourselves to these four essential tasks can we be true to our churches, our commission, and our calling.



THE CHAPLAIN AND FUNERALS

Chaplain (COL) Porter H. Brooks

Chaplain (CDR) Robert L. Mole

"Blessed are they that mourn, for they shall be comforted."

I. THEORETICAL CONSIDERATIONS

Each year in the United States, two million individuals die. This is approximately one per cent of the total population—an average of about 5,500 deaths each day of the year. When the emotional impact of a particular individual death is multiplied by the number of persons directly affected, the urgency for understanding death and the dynamics of grief is obvious. Moreover, there is no calling or profession with a greater need for understanding the involved dynamics than the clergy, whether civilian or military.

At present, the number of living Americans over sixty-five years of age exceeds seventeen million, and within the next five years will grow to more than twenty-five million. The statistical law of probability indicates that within a decade, the American death rate will double its present level. Paradoxically, because of various significant factors leading to longer life spans, the current generation of Americans may be the first in World history almost never to have experienced death within the immediate family or in its intimate circle of friends. This has led some observers to dub these young people as the first "death-free generation." Awareness of these circumstances creates such questions as to how the relatively death-free individuals will greet the dying and death of their elder relatives or that of their contemporaries. More importantly, how is the dying person himself to view his own death—and how are they to relate meaningfully to others—in a society that apparently seeks to avoid the grim realities of death to the fullest possible degree?

Geoffrey Gorer, a noted cultural anthropologist, in *Death, Grief and Mourning*,¹ says that modern English-speaking society gives less support to those individuals facing the emotional crisis of grief than any other primitive or modern culture which he has

¹ New York: Doubleday, 1965.

Chaplains Mole and Brooks are stationed at Fort Myer, Virginia, where Chaplain Brooks is the Post Chaplain. Chaplain Mole's primary responsibility is to conduct funerals for all sea service personnel buried at Arlington National Cemetery. The first part of this article was written by Chaplain Mole, who is currently working on a doctoral dissertation in the area of thanatology. Chaplain Brooks wrote the second part. For a further discussion of military funerals see DA Pamphlet 672-2.

studied. This finding seems quite significant inasmuch as one of the major indices of anthropological measurements for a civilization is found in the care devoted to the stricken, the dying, and the dead. Most anthropologists agree that death, like birth, puberty, marriage, etc., is a very significant, if not a traumatic, event for the individual undergoing the event, and also for his immediate particular society. Practically every culture's responses and reactions engendered by such events—having personal or societal immediacy—are confronted, experienced and adjusted to through societally accepted rituals and ceremonies. Such rituals possess value to the mourner and to his community as they are "acted out" in the process of ongoing existence by the societal group, or by the individual confronted with his imminent demise as he prepares for death.

Incidentally, it may be the destruction or abandonment of societally recognized and accepted *rites du passage* that encourage many of the seemingly radical behaviorisms in our rapidly changing society. The removal of these "fixed sign-posts of individual identity" within a society does much to cause personal and societal bewilderment, confusion and pain. Frequently these changes occur as technological knowledge and practice create new demands which tend to "uproot" existing patterns of life. Disruptive changes may be caused by industrialization, urbanization, transportation, communication, general mobility, shifting of economic bases of society, etc. In such equations of change, the only nonvariable seems to be the basic nature of man. History seems to declare that the innate nature of humanity remains constant, even while the means of fulfilling its drives are ever changing in adjustment to life currently experienced.

The military community—composed of active duty and retired personnel, their immediate dependents, and indirectly all their close relatives, as well as the military ready-reserve and their dependents—constitutes a significant proportion of the American population. It is probable that the military community has about the same death rate as that of America as a whole. This assumption is predicated upon the awareness that disease, vehicle accidents, training or industrial fatalities, and the general hazards of life, terminate many more lives than do the direct acts of warfare frequently headlined by the fourth estate—the news media.

While death almost always creates problems for the survivors—even as it does for the dying person—the manner and timing of death are of great importance to all who are involved in the grief process. Dying is something that each person has to do for himself; no one can do it for him. While dying may be shared in varying degrees, only in one's own death is the ultimate

experienced. Death is undoubtedly the most traumatic occurrence that any individual may experience, with the death of a loved life-partner being a close second, and that quickly and closely followed by the death of one's small child. This rating scale varies according to the degree of identification the individual has with the dying person on either the personal emotional level, or as the health-care professional responsible for the care of the terminally ill or the accident fatality. Awareness of the latter factor is important as more than 80% of all Americans now die within the hospital setting, and may help to explain attitudes sometimes sensed in the hospital setting.

The title of this article, "The Chaplain and Funerals," suggests that in some respects the military rite *differs* in some noteworthy manner from that of the funeral service of the general civilian population. It does! These differences will be discussed in some detail so that any military chaplain may be prepared to function competently as the presiding clergyman for a military service for the American military dead anywhere in the world in either a military or civilian cemetery. However, beyond the professional military techniques and procedures, there are some rather basic human dynamics requiring awareness, understanding and appreciation, if the chaplain is to provide meaningful pastoral care when it is most needed.

Death is not just the loss of an individual. It is also the ending of a very meaningful relationship (in most instances) with loved ones so that a painful void is created for the living. Death is painful to the living, for a large part of the meaning of any man's life depends upon his relationships to other people. It is when these relationships are injured or bruised by exploitation, failures, rejection or loss by death, that the "hurting" individual's own inner identity, worth, purpose, etc., are challenged and troubled. Whenever there is a break in the core meaning of the individual's life—so that identity, worth, purpose, are called into question—something has to give. The deprivation of basic relationships, when unwisely met and managed, can be costly and long-termed for grieving survivors, and to the society of which they are members.

Grief may take numerous forms. These may be wholesome or neurotic and psychotic, or frequently somatic. Whatever the form, it is the individual's way of either escaping or compensating for the inability to cope meaningfully with such a painful experience. Whatever aberrant behavior appears, it normally can be perceived as the symptom of stress. Inasmuch as no man is an island unto himself, the extended effects of death may affect either the individual or society positively or negatively.

The determining factor for the way that death affects the grieving individual is the manner in which death is faced, "accepted," and "worked through" until the survivor and the community are therapeutically healed and resume life. Unresolved grief may cause survivors to become withdrawn, increasingly antisocial, maladaptive, overly dependent on alcohol, drugs, etc. Unwisely managed grief may cause the grieving individual to focus on unproductive emotions—self pity, morbid preoccupations, increasingly suspicious feelings about other persons—so that the schizophrenic syndrome develops in varying degrees. Unless the grieving individual can retrieve the emotional investment made to the deceased, and regain a new focus on life, the grief-stricken can become a permanent emotional cripple. The funeral service in its entirety can be a very significant process for the difficult adjustment required because of death.

Death generally creates anger, guilt, loss, frustration, bewilderment, loneliness, and numerous unanswerable questions as to just why "this" happened to the particular individual, etc. These questions and emotional tones are frequently created in terms of identity, personal security, and in familial and communal relationships. Death frequently causes deep and often inexpressible, though sorely felt, needs which require perceptive insight and tender compassion by those assisting the mourners in the time of their loss.

In addition to the emotions mentioned above, death creates shock, numbness, a sense of unreality, and other emotions of a similar nature. Therefore, the urgent requirement is that the grieving person be ministered to with care and compassion. It is the depth of these that largely determines how quickly and how well the mourner begins the long journey to recovery. Thus, the spirit and manner in which the funeral rites are conducted—from the moment of death until the interment is completed—is very significant. These are of deep import because the real restoration from shock and grief, created by death, to a newness of life does not generally begin until the funeral and interment are completed. This "last" act, then, permits and requires the mourning survivor to begin "picking up the pieces of life" and seeking ways of mending them into an ongoing meaningful existence. Normally, until the actual burial occurs, the mourner is unprepared to make decisions and implement them insofar as these may pertain to anything beyond the immediate needs required by necessities of the funeral.

It is imperative that clergy, whether chaplains or civilians, understand and appreciate the human dynamics in the grief process. The concepts and words of *healing* and *salvation* are derived from the same Biblical term *to make whole*, so that

pastoral care is for the total person, and not to a segment of the individual. A perceptive and imaginative approach to the needs of the bereaved may prepare the way for the mourner to become therapeutically whole again.

When the covenant with life is broken—when people are sick of “heart” or body, the minister and the doctor are frequently the first people with whom the “sick” individual has opportunity to relate. If these do not enter into meaningful personal relationship with him, then all their medicines and all their prayers are not going to heal his fragmented being. If the “Patient” is to restore his covenant with life, he must find in these professionals one who keeps covenant with him.²

Inasmuch as all persons “know” that they must die, almost everyone will seek to develop a meaningful philosophy toward and about death if a conducive climate is created. Because acceptance of death leading to tranquility of mind and heart requires a philosophy of the universe, the self, their meanings and purposes, the church has a definite role in the drama of human life. Thus, clergymen have an entree into the lives of the dying, their families, and also the “healthy” community that other professions do not. Nevertheless, Edgar N. Jackson says, “Some of the least perceptive counsel comes from physicians, educators and clergymen with the addition of funeral directors who often do not appear to appreciate the significant role they can play through wise counsel and adequate ceremonials for acting out grief.”³ Jackson also states that to be effective in this area of human dynamics, one must have dealt with personal anxieties and fears regarding his own death as well as the less personal death of others with which one may be confronted.

Frequently, the terms *grief*, *bereavement* and *mourning* are used as if they were interchangeable. Jackson argues that proper usage permits them to begin functioning appropriately. “Bereavement speaks of an event. There is a loss due to death. Grief is an emotion that is let loose. Mourning is the reorientation of life; it is sometimes very painfully withdrawn from the loss of the object, where the person can become a whole person again and be free to reinvest the power and continue to have a significant life again.”⁴

When death occurs, the chaplain should make a condolence call just as soon as possible. Other planned events can frequently be rescheduled or missed with less damage than can compas-

² Robert B. Reeves, *Journal of Religion and Health*, 8:2, April 1969, pp. 123-142.

³ Edgar N. Jackson, “The Law and the Right to Grieve,” *International Journal of Law and Science*, January-March, 1972, p 10.

⁴ Edgar N. Jackson, “Pastoral Aspects of Death for Patient and Family,” a lecture given to a Mental Health Workshop for the Clergy, October 1969, at Kings College, Wilkes-Barre, Pa. (unpaginated manuscript).

sionate care for those struggling with problems and needs created by death. Where a physical call is impossible, due to distance or other circumstances beyond his control, at least phone contact should be established. In those instances where the death has occurred elsewhere, and the grieving family is unknown to the chaplain until he is asked to conduct the funeral, verbal contact should be established at the first opportunity. The effort to see the survivors upon, or shortly after, their arrival in the area, does much to demonstrate you do really care. *The feeling that the clergyman "really cares" is more meaningful to the family than golden oratory delivered as a professional task.* In times of loss caused by death, grievers gain substantial emotional assistance as the person believed to be a representative of divinity shares their sorrow with them.

Funerals fulfill several basic human needs. Perhaps the fundamental societal biologic need is for the disposal of the dead in procedures adequate to protect the living from death's biological and psychological effects. Almost all cultures have devised methods to meet these requirements with varying degrees of success. These include burial the same day of death in the Arabic world, towers of silence by the Zoroastrians,⁵ funeral rites practiced by the animistic Montagnards of South Vietnam,⁶ the procedures utilized in modern day America, etc. In each instance, the methods used are those which appear to meet the belief systems of the persons concerned.

A second and perhaps equally valid need is that of inherent psychological and theological thrusts. Funerals dramatize the loss suffered by the bereaved, and reinforce the reality of death so that survivors are forcefully confronted with decision-making and implementation for an ongoing existence. The community participating in funeral rites is reassured that though death has taken one of its members, annihilation of the ongoing community is not an imminent threat. Funerals are vivid reminders that a life has been lived and that this life has now ended. Funerals can provide occasions by which man can reflect on, and then refocus, personal values and priorities in awareness that death also awaits him as a member of humanity. Funerals can assist the individual to be aware of personal finiteness so that there may be efforts to understand man's place and role in the universe and develop a meaningful relationship to that power which sustains all existence.

⁵ Helmer Ringgren and Ake V. Strom, *Religions of Mankind Today and Yesterday* (Philadelphia: Fortress Press, 1967) p. 294.

⁶ Cf. Robert L. Mole, *The Montagnards of South Vietnam, A Study of Nine Tribes* (Tokyo, Japan and Rutland, Vermont: Charles E. Tuttle Co., 1970). Also see Robert W. Habenstein and William M. Lamers, *Funeral Customs the World Over* (Milwaukee: Bulfin Printers, Inc., 1963).

Inasmuch as death creates voids in relationships which give meaning and substance to human life, individuals suffering loss by death need support by others. Funeral rituals are one means by which the grieving are sustained until they are able to balance their lives anew. Funerals provide societally approved means of expressing intense grief, loss and sorrow. Herein are opportunities for talking about and through events and persons so that both positive and negative feelings can be verbalized, actualized, shared and resolved. Funerals provide the basis for new relationships as these "close out" the past and prevent the sense of lostness and aloneness from becoming permanent, for it is only in relationships with other persons that the individual can meaningfully express his personality, hope, joy and qualities of life.

Funerals give the living a ritualistic means of relating the physical being to the transhuman realm of the spiritual. It may provide the Christian a concrete setting by which the living bind their hope and faith in the redemptive power of the transcendent deity. Funerals give the mourners something tangible which they may do for the deceased as an act of love or by which grief may be made less guilt-laden. While other values of a funeral might be given, funerals emphasize the inherent dignity of man by stressing the uniqueness of individuality and worthness, so that his death shall not be unnoticed or unmarked. Funerals constitute an important element in the grief process, as well as a means of farewell expressions by the community for the deceased.

II. PRACTICAL CONSIDERATIONS

When a chaplain conducts a funeral he is fulfilling one of his most direct and authentic responsibilities as a pastor. At the same time he enacts a role which is essential to the complete military ceremony in honor of the deceased. It is part of the beauty of the military funeral that it is carried out with solemn dignity, without ostentatious display and cheap sentimentality. Nonetheless, there is a deep and pervading emotion which accompanies the various parts of the ceremony: the firing of rifle volleys, the playing of taps, the cannon fire for general officers, the slow and dignified procession of troops, band, and caisson to the grave, and the precision movement of all who are involved. It represents a fitting tribute of farewell to the fallen comrade, an accolade without words which also inspires deep reverence for God and love for country. A military funeral which moves smoothly from beginning to end complements, frames, and, indeed, enshrines the words which the chaplain

uses both in the chapel service and in the graveside interment. It is therefore important that the chaplain be familiar with the main outline of the procedure and at the same time have sufficient flexibility to meet the unusual situation which may occasionally occur. He does well to maintain informal but close liaison with those persons who are also charged with responsibility for the funeral, namely, the cemetery representative and the Officer in Charge of troops. He should meet and converse if necessary with the mortuary representatives who occasionally can give some information about the family's wishes.

In the following paragraphs I have tried to summarize meaningfully the most important steps in all funerals conducted in a military chapel,⁷ whether they are military or not. The setting for these paragraphs is Fort Myer. With few changes they are believed to apply to most situations in which the chaplain will find himself.

There are three types of military funerals at Fort Myer:

- Chapel service with interment
- Honors (full or simple) service, with interment
- Interment service only

There are two types of nonmilitary funerals:

- Chapel service with interment
- Interment (graveside) service only

Additionally, there are memorial services for military personnel or dependents, in which there are no remains present and no interment. Occasionally a memorial service may be held in the cemetery at a monument or proposed site (as when the remains are 'presumed lost' or 'not recovered' or when there is hope of a future interment).

In most instances the clergyman comports himself in a military chapel or cemetery much the same as he would in a civilian parish or mortuary chapel and cemetery. There are some matters of protocol, particularly in connection with military honors, which make the ceremony more dignified and hence more fitting as a tribute to the deceased and more effective as a comfort to the survivor. Time constraints may also be a factor in the military chapel more than in a civilian parish.

The following summarizes the steps taken by the chaplain or clergyman in each type of funeral mentioned above:

Chapel service with interment, with honors:

The chaplain positions himself at the entrance to the chapel,

⁷Two films have been produced which will help you visualize the funeral. They are TF 16-4420, "The Chaplain in the Military Funeral," and TF 19-3925, "Honors," (Ceremony Procedures).

under the canopy, facing the street. He salutes as the hearse arrives and while the casket is being removed. He then precedes the casket into the chapel. He leads the casket down the center aisle, with or without introit. He conducts the service according to his usage, ending with a benediction. He then leads the casket out of the chapel. He salutes as the casket is placed on the caisson or in the hearse. Alternately, he may return to the sacristy to disrobe and put on his outer garments, if military. He then takes a position by the gate to the cemetery and enters the procession following the troops and preceding the caisson. If honorary pallbearers are driving, they enter the procession ahead of the clergy. The chaplain proceeds to the gravesite and conducts the ceremony appropriate to his faith. At the curbside he salutes as the caisson draws up, and then leads the casket to the gravesite, and initiates the ceremony on instruction from the Arlington National Cemetery representative. The chaplain normally uncovers for prayers and remains uncovered until after the benediction. He salutes for final honors (rifle salute and "Taps"), and presents the flag to the next of kin. The following formula is suggested: "Sir (or madam), I have the honor to present to you this flag on behalf of the United States Government and in deep appreciation of the faithful service of your (husband, father, son, etc.)." He salutes the flag following the presentation. The salute is not returned.

If not in uniform, clergy may render honors by placing hand over breast at appropriate times. Chaplains normally will render civilian salute if not in uniform (i.e., when in vestments or civilian clothing).

Chapel service with interment, but without honors

The steps are the same as above except that salutes are eliminated. The procession to the grave is usually by motorcade unless the grave is located near the chapel. The clergyman rides with the cemetery representative.

Full honors with interment

The steps are the same as above without entering the chapel. However, a full honors procession may begin at other starting points than the chapel. Additionally, a general officer may receive cannon fire honors which are rendered before the benediction is pronounced. The chaplain pauses after the last prayer, signals to the Officer in Charge when he is finished, recovers, salutes during cannon fire, uncovers for benediction, recovers for rifle fire and "Taps" at which time he also salutes. Aviation honors (flyover) are held during the procession, not during the graveside interment.

Interment service

The steps are the same as the latter portion of the first part above, varying only according to whether there are honors or not, and whether remains are cremated or not. If the burial is of cremated remains, the urn is carried by a soldier, flanked by another soldier carrying the flag (if military honors), or by cemetery representative if without honors.

The chaplain may or may not remain covered according to his dictates during the interment. Normally (and DA Pamphlet 672-2 supports this), he is covered during the opening verses and prayer of committal, uncovering for the prayers for the deceased and family. Jewish chaplains normally remain covered throughout. Civilian clergy wearing canterbury caps or birettas normally remain covered throughout the service.

Memorial service

The chaplain may or may not process formally into the chapel, depending on his preference. Otherwise, the service proceeds according to his usage. He may wish to greet the family following the service. If prior arrangements are made, the family and friends may use the lounge in the chapel for a reception following the service.

It is always appropriate to express condolences, but chaplains should remember that Arlington National Cemetery has a full schedule. Both the Officer in Charge and the chaplain should remain at gravesite until the family leaves; nothing should be done to detain the family unduly at the grave. If a visit is desired, the chaplain may tactfully suggest returning to the chapel lounge, but only if he is sure there is no conflict in its use.

Chapel services should not be longer than fifteen minutes for Protestant rites and twenty-five for Catholic. Catholic services are scheduled fifteen minutes before the hour to provide this longer time frame. Obituaries should be used only if the family expressed a desire for them and should be presented with dignity, using only the most significant facts of the life story. Sermons and memorial addresses should be carefully prepared so that they reflect positive concern for the living and express appropriate but restrained tribute for the dead.

I would like to share one or two further suggestions with Protestant chaplains. Wherever possible the chaplain should include elements in the service which enable the congregation to participate. This is difficult because the persons attending a military funeral are drawn from a broad spectrum and may not have common knowledge of hymns, responsive psalms, creeds, or other worship vehicles. When possible, a brief mimeographed

bulletin may include those portions which are to be said jointly or responsorially. In general, I have kept the chapel service as simple as possible, even omitting participative exercises, but I have invariably used the Lord's Prayer in the interment service. This is almost universally known and provides the note of group support at just the right moment. I try to select scripture readings appropriate to the occasion, but I must confess there are three splendid readings to which I return again and again: Romans 8:14-39, John 14:1-6, and Lamentations 3:22-26 and 31-33. When I use Old Testament Psalms, I carefully edit them to use the verses that have positive supportive content. Among my favorites are Psalm 23, 27, 46, 84, 90, and 121. Worthy of mention also are Ecclesiastes 3:1-8, Isaiah 25:8-9, Isaiah 26:3, Isaiah 40:28-31, I Corinthians 15:20-28, 35-50, 53-58, II Corinthians 1:3-5, 4:13, 14, 16-18, 5:1-8, and Revelation 21:1-7. Among the hymns which I have quoted are: "For All the Saints," (Armed Forces Hymnal, Number 338), "For Those We Love Within the Veil," (Episcopal Hymnal, Number 222), and "I Know Not What the Future Hath," (Episcopal Hymnal, Number 441). When the deceased was a soldier with a distinguished career, I have used a short medley of passages from Old and New Testaments which I consider appropriate to a soldier. These include the following: Psalm 35:1-3, Psalm 144:1-2, II Timothy 2:3, I Timothy 6:12, II Timothy 2:4, II Timothy 4:6-8, and Revelation 21:4. At the gravesite I sometimes add the beautiful words of Saint Paul (included in the references above) "I have fought the good fight, I have finished the course, I have kept the faith." These are added to those normally used before the prayer of committal.

I also unapologetically compose prayers which take into account the military life of the deceased, the military setting of the funeral service and the theological substance of the Christian faith—just as I would compose appropriate prayers in civilian life.

Occasionally the mail will bring a note or letter of thanks from the bereaved. I have made it an inflexible rule in my own ministry to acknowledge these, however brief they may be. Because of the situation, we seldom have a chance to minister in any ongoing way to the bereaved. A simple note of reply, with perhaps an appropriate religious pamphlet enclosed, may represent something to which they may hold in the weeks and months which follow the funeral until some of the 'grief work' is accomplished and God grants them the grace to pick up the pieces again.

RELEVANT FACTORS IN BLACK CULTURE FOUNDATIONAL TO THE RECRUITMENT OF BLACKS FOR THE CHAPLAINCY

Charles Shelby Rooks, D.D.

The more I consider the problem of recruiting blacks for the chaplaincy, the more I am convinced that nearly every significant fact about black community and church life represents a deterrent to recruitment on either a temporary, a short-term or a long-term basis. This is indeed a hard word with which to begin this conference, but it is what I believe. In order to make progress in these two days, we must be honest with ourselves and with each other. Let me begin, then, by identifying and describing five factors that lead me to the conclusion I have just articulated.

HISTORIC PURPOSES

The first factor which acts as a deterrent to recruiting blacks for the military chaplaincy is the *historic purposes of black church experience in America*. Chaplain John DeVeaux asserts in the January 1972 *Military Chaplains' Review* that

Every black congregation is both a symbol of segregation among Christians and a protest against the un-Christian inability of the white man to practice what he has sought to sell to millions of non-whites around the world.

While that is true, it is also possible to distinguish by hope and purpose three different kinds of black church experiences that I would describe as the Separatist experience, the Integrationist experience, and the Pentecostal-Holiness experience. In hope, purpose and aim these three experiences are quite divergent.

The *Separatist experience* is composed of the largest number of black Christians, who realized quite early that the white man would not accept them in his church or community on any equal basis. They organized themselves primarily into four denominational groupings: the various Baptists, the African Methodist Episcopal Church, The African Methodist Episcopal Zion Church and the Christian Methodist Episcopal Church. Together these communions claim eighty percent or more of

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American black Christian membership, with the Baptists by far the most numerous among them. In the past thirty years, every overture to merge with white denominations has been rejected, right up to the present sporadic conversations within Methodism. That is because there is no clear gain to be made by blacks in mergers with whites. In aim and purpose, then, these churches quite realistically gain their contemporary strength from their rigid Separatist position.

The *Integrationist experience* is the attempt on the part of a much smaller number of blacks to remain within, and hopefully to influence, the life and direction of white denominations such as the United Methodist Church, the United Presbyterian Church, the Episcopal Church, etc. Up to the doorstep of this decade, these blacks adopted the worship and congregational styles of their white counterparts in the hope that, by conforming to the normative life of their denomination, they would gain acceptance and access to the power of such communions. Not only so, they wrapped themselves in the cloak of personal life styles that were essentially white, middle-class America, believing that this would enhance the possibility of their acceptance and integration. But by 1968 they too became disillusioned about the willingness of white America to include black America in its inmost life. As a result, many blacks from these churches have begun to look anew at their African and Afro-American roots. They have adopted a stance which says, "We may remain in these denominations, but we will take a larger share of their resources and use them for our purposes which may not be your purposes."

The *Pentecostal-Holiness experience* is the religious phenomenon of this century. It began as an integrated experience, from which whites withdrew to form their own denomination—just the reverse of the Black Separatist experience of the last century! It is also the fastest growing Christian experience on the American scene. The primary concern of this experience has been what I call individual salvationism. That is, these churches, by policy or program, have never paid much attention to the problem of segregation within or outside the church or the variety of other corporate civil afflictions that affect black experience. Rather, they have believed that individual transformation of life would eventually produce collective transformation of life. In sheer size, I would guess that the numbers of black persons in this experience make it today the second largest of the three experiences I have described.

I conclude from this brief bit of historical interpretation that its effect upon the possibility of recruiting black chaplains is negative because, on the one hand, the style and purpose

of the military chaplaincy is and must be integrationist and, on the other hand, the black church experience similar in style and purpose is the smallest of the three groups I have described, which leaves a very small base to draw upon for possible personnel. I may be completely off-base here, but what I conclude from reading the various articles in the January 1972 issue of the *Military Chaplains' Review*, and what I know of the chaplaincy from my own military experience, is that in order to be effective *at least from a command point of view*, a black chaplain must be temperamentally an integrationist. I don't mean that to be a judgmental conclusion. I only mean that it seems to me the black chaplain in a so-called integrated Army is called upon to be available to whites as well as blacks in the worship setting and in counseling sessions—in short, in the whole of what he does in ministry. But if that is true, he cannot then completely identify himself with the overwhelming preoccupation and commitment of younger blacks with what is called black power and liberation. For, if he does so, the command judgments about him are bound to be unfavorable.

If I have described the situation accurately, then it also means that the only black church experience which produces persons in any quantity for leadership who possess a similar interest or purpose is the Integrationist experience, the smallest of the groupings—and even that is breaking down in aim! Thus my conclusion that historic and contemporary black church experiences *in themselves* are a singular kind of deterrent to the kind of recruiting being considered in this consultation.

THE BLACK MINISTER AS LEADER

The second factor which I regard as a deterrent to recruiting blacks for the chaplaincy is *the historic and contemporary primacy of the black minister as a community leader*. That is to say, it is true today, as it has always been, that the black minister has the opportunity to be a community leader that no one else in the black community has. Although I have a long lecture on why I believe this to be so, I will not burden you with it today, except to pick up one point of speculation: the leadership possibility exists because it is possible to define the black minister—in a way that white ministers generally cannot be defined—as a tribal leader. Let me show you what I mean.

I am treading on very shaky ground here, since I am neither a sociologist nor a student of West African culture and religion. What intrigues me about this idea grows out of recent studies of the black family. During slavery, every effort was made to destroy black family life. Plantation life was a systematic denial

of family life, particularly family structures that were known in West Africa, from which the majority of slaves came. As Andrew Billingsley, the black social scientist, points out:

The Negro family existed during slavery in the United States, but it was a most precarious existence, dependent wholly upon the economic and personal interests of the white man, and the grim determination and bravery of the black man. . . . Marriage among slaves was not altogether absent . . . and was probably more common than has been generally recognized . . . (but) the strong hand of the slave owner dominated the Negro family, which existed only at his mercy and often at his own personal instigation.¹

It is clear that the slave brought with him to this country concrete, though diverse, patterns of family life. To quote Billingsley again,

There were three basic patterns of descent of kinship in Africa. The most common was patrilineal descent, in which kinship ties are ascribed only through the father's side of the family. The next most common pattern was matrilineal, in which kinship was reckoned through the mother's side of the family. A third pattern present in only a small part of Africa, mostly in the southern portion of the continent, was double descent, in which kinship was reckoned through both the male and female. This pattern . . . was virtually unknown in the part of West Africa from which American Negroes came.²

Billingsley maintains further that, while it was extremely difficult to adhere to those histories and traditions in this country, the family not only continued as the core of black communal life, but that what finally emerged was a synthesis of African and American concepts of family. When you contrast that with the conclusions of Glazer and Moynihan in their study of the major ethnic groups in New York City, the differences are striking. Glazer and Moynihan concluded in 1963 that, "The Negro is only an American and nothing else. He has no values and culture to guard and protect."³

What lures me on is not the concept of family, important as that may be. The possibility that may be more important for understanding the role of the black church and its minister is the question of whether the *tribe* as social entity was also preserved in any form as Africans were transported to this country. In addition to the family, the tribe is extremely important to any understanding of African societal structures, and few scholars seem to have paid much attention to that

¹ *Black Families in White America* (Englewood Cliffs, NJ: Prentice-Hall, 1968) p. 65.

² *Op. cit.*, p. 40.

³ Nathan Glazer and Daniel Moynihan, *Beyond the Melting Pot: The Negroes, Puerto Ricans, Jews, Italians and Irish of New York City* (Cambridge, MS: The M.I.T. Press & The Harvard U. Press, 1963) p. 51.

sociological phenomenon. My very tentative conjecture is that, if the African concept of tribe did not entirely disappear but underwent transformation, one possibility is that the church became the substitute for the tribe. I say again what I said before: I have no evidence for this. It is pure conjecture. But, given this possible explanation, the church and the minister can be looked at in quite another way—a way unique in American Protestantism.

This possible hypothesis opens up for me a new understanding of the way in which the black minister functioned and how this community perceived him. Take the question of authority. Up to 1968, virtually no one questioned what the minister did. His word was law. He did as he pleased in the church and in the community, unless, of course, what he pleased was exceedingly bizarre. It was only after the disillusioning experience of the riots and burnings in 1967 and 1968 that any significant portion of the black community ever questioned his role or his authority. If the minister is viewed as tribal leader, his unrivaled authority is more clearly understood.

Not only so, it is clear that the black minister was viewed by the community with the kind of subconscious awe and respect that may only be the result of a subtle combination of the political and cultic role of the tribal leader and the mysterious role of the medicine man. In addition, the minister's responsibility for preserving religious tradition and for leadership of the "tribal" rites may be the counterpart of similar roles for the tribal leader. Finally, if the church is conceived of as the primary substitute for the tribe, a good many things may be accounted for, including the primacy of the preaching role in the ministry, and the diversity of the church life and its centrality to communal life.

If you can accept this kind of premise, it becomes quite clear that recruiting for the chaplaincy will be very difficult, because the chaplaincy cannot compete with the power possibilities available to the black pastor. The military chaplain operates in a chain-of-command situation where he has only limited power to make the vital decisions that affect the conditions of life. In other words, he is not his own boss as the pastor-tribal leader is. In addition, the military chaplain has no permanent constituency that he chooses himself and which represents a power base to accomplish what he envisions. Finally, the military chaplain has only a limited relationship with the change agents in the black community and can bring nothing tangible with him to the various coalitions of the black community which may be forged to accomplish programs of change. My conclusion is, therefore, that the possibilities for power

inherent in the pastorate of a black church leave the military chaplaincy in a poor competitive position.

NEGATIVE STEREOTYPES

I have been overlong in detailing these two factors because I regard them as the most important issues. Let me rush on now and deal more briefly with the other premises I have. The third fact of life is that recruiting will be difficult because of *the poor image of the black military chaplain*. Again, that is a hard word; it may also be a judgmental word. The fact is, however, there is a pervasive notion in the black community and the black church that a black man goes into the chaplaincy only because he cannot find a church on the outside. Like many notions that are held widely, this one is neither all true nor all false. A part of the reason this is so is because the memory of black servicemen about their chaplains is a long and often unfavorable one.

I don't suppose I'll ever forget the night of January 31, 1944, when, as a corporal in Battalion Headquarters of the 221st Port Battalion, I landed on the Russell Islands just north of Guadalcanal with a thousand other black men and a handful of officers—all white except the chaplain and a warrant officer. They had put us off that day into a muddy field and ordered us to pitch pup tents as we watched land crabs slither on the ground and tree rats run along the branches of trees. The white officers detailed a detachment of men to put up field tents and build flooring for them, but made no provision whatsoever either for the chaplain or the warrant officer to be housed or for the enlisted men to have any kind of flooring for their pup tents. I remember quite vividly spending the night in a heavy rain standing around with the chaplain and a couple of other non-coms in Battalion Headquarters griping about the condition. And I guess I've never forgotten or forgiven him for his unwillingness to use his rank or at least to redress the wrong done to him.

It may be wrong to tell you the following story or to recall here its lasting effect upon me, but I was also a pastor once in a place called Shanks Village, New York, and I got to know a few of the black chaplains who either taught at or came through the Chaplain School at Fort Slocum, so I am sure that I have some broader basis of judgment than that singular experience in 1944. And I'd have to say in all honesty that I don't believe the chaplaincy has attracted the strongest black people to its ranks that it might have. I have no doubt that there are able black men who are chaplains, but nevertheless the image that

comes off is not a strong one. This may be a failure of publicity, or it may be the very nature of a military system which has not given black men a fair shake in the acquisition of power positions. But whatever the reason, the image of the black chaplain, in the very places where you would recruit, is not a good one.

DISILLUSIONMENT WITH THE MILITARY

The fourth factor in black culture to which I would point is *the disillusionment of the black community with the military*. That disillusionment is composed of many parts. In the early years of Vietnam, large numbers of blacks were drafted or volunteered for service. It was a time of great unemployment for blacks and many saw the service as a way for employment and for security. But they soon discovered that they could not rise very far up the military ladder of success. They also saw that whites were using every means in their power to stay out of service. Thus they came to believe that America was using blacks in unconscionable percentages to kill other non-whites and destroy their land. In other words, for many blacks the war in Vietnam became another example of the propensity of the American white man to oppress all nonwhites for his advantage. Even more reprehensible, they believe, he used American blacks in overwhelming numbers to accomplish his purpose.

Another part of the disillusionment is due to the feeling of large numbers of black servicemen that the whole system of military justice is weighted against them. Thousands of blacks have been discharged from the service over the past decade with deep scars on their psyches and bitterness in their hearts. Bad conduct discharges and similar things are well known in the black community as an indication of the double standard of military justice. The recent incidents on the Kitty Hawk and Enterprise and the report on military justice commissioned by the Pentagon serve to prove the double standard and are confirmations of a generally held belief.

The final part of the disillusionment I would mention is the inability of too many black servicemen to find jobs when they are discharged. It is absolutely reprehensible that the Veterans Administration, the Pentagon, and Veterans organizations have never exerted enough pressure on Congress to insure that discharged servicemen of *all* wars have equal benefits. If that had happened, black ex-servicemen might have had a much better chance to re-enter civilian life. As it is, far too many have not been able to better the conditions under which so many pres-

ently live and which serve as examples and reminders to the black community of its increasing disillusionment with the military.

Whatever your reaction to this analysis of this fourth factor in black culture, I am sure you will agree that such an attitude in the black community is a tremendous deterrent to recruiting for the chaplaincy.

SEMINARIAN PROFILES

Fifth and finally, I believe *the profile of the contemporary black seminarian is a deterrent to recruiting*. I believe, you see, that the primary recruiting ground for the chaplaincy for the next few years will have to be theological seminaries. You simply are not going to recruit the more able black pastors. In addition, as I understand the qualifications for appointment to the chaplaincy, some educational requirements are presupposed. And the fact is that ninety per cent of black clergy in America do not have theological degrees or even collegiate degrees. Thus, the need to look toward theological seminaries for recruiting.

Today's black seminary student population is growing in numbers, but students still remain in short supply. When I took my first survey of black seminarians in the 1961-62 academic year, there were only 300 black students in all the seminaries, and all their degree programs, in the U.S. and Canada. In the current academic year, the number is 1065. Since 1969, there has been a tremendous jump in black seminary enrollment. The chart for the last four years looks like this:

1969-70	665 students
1970-71	808 students
1971-72	908 students
1972-73	1065 students

Of the current enrollment, 952 are in pre-ordination programs, 92 of those being black women; and 113 are in graduate programs, 56 at the doctoral level.

Those are tremendously exciting increases, but they are far from enough. For instance, the National Baptist Convention claims to have 5,000,000 members and 26,000 clergy. Those figures are only statistical guesses, but assuming that this denomination actually has 8,000 pastors, over a thirty year period it is probable that nearly all of the 8,000 would be replaced because of death or retirement. This is an annual need rate of 266 new pastors in that one denomination alone, which is just about our current production rate for *all* denominations. Statistically, therefore, the military chaplaincy must stand in line with everyone else to compete for an inadequate supply of manpower.

In addition, the overwhelming majority of black seminarians whom I know are fundamentally and primarily committed to helping change the conditions of life in the black community, and to altering the powerlessness of black people. I don't think it is yet demonstrable to them that black military chaplains can be a viable part of that struggle. If it is possible, black students need to be told how.

Finally, the black seminarian is engaged in a vital and remarkable struggle to discover his roots and to develop a new style of life that takes seriously his heritage from Africa and his American experience, but that also is no longer based upon the aggressiveness and acquisitiveness which is the distinction of Euro-American character. I mean to say that blacks today have begun to reject the so-called American dream. That dream has resulted in the destruction of too many people in the world. It now threatens to destroy even the air we breathe, the water we drink, and the land upon which we live. Surely, blacks say, it must be possible to develop a style of life that is a creative synthesis of the best of Western technology and science, and the human values of Africa and Asia. That's quite a task. But, for our purposes, the question is whether it can be furthered in the military chaplaincy.

In summary, I have tried to confront you with five factors in black culture which, I believe, make extremely difficult the prospect of recruiting blacks for the military chaplaincy. These five factors are:

1. the historic purposes of black church experience in America,
2. the historic and contemporary primacy of the black minister as community leader,
3. the poor image of the black military chaplain,
4. the disillusionment of the black community with the military, and
5. the profile of the contemporary black seminarian.

A POSITIVE FACTOR IN RECRUITMENT

In a sense I have completed the task I was invited to undertake, although I am sure it didn't come out quite as expected. But something positive must also be said. I don't want to leave you with the impression that I regard the situation as entirely hopeless. *There are blacks in military service*, and for me that fact makes it imperative that strong men be found to minister to them. That one fact is what lures me on in this consultation. I believe an analogy can be made to the prison situation in America in one particular way. That is, black seminarians, as a result of Attica, have discovered that the prisons of America

are largely peopled by blacks. As a result of that discovery, many who would not otherwise do so are thinking about chaplaincies in prisons. In a similar way, the discovery of the needs of large numbers of black servicemen may be the means by which to attract blacks to the chaplaincy. That might indeed be one salutary effect of the Kitty Hawk and the Enterprise riots.

RECRUITMENT PRINCIPLES

With that in mind, therefore, let me close by listing seven principles that I believe must be adopted if black recruitment for the chaplaincy is to succeed. I will do this without comment and hope that we can discuss them in the course of the consultation:

1. A program of recruitment must be adopted that has definite time and numbers goals.
2. Such a program must be conceived, managed, directed, executed and staffed by black service personnel.
3. Any recruitment program should be inclusive of all the Armed Forces.
4. The program should be both long-term and short-term.
5. The program should have clear financial incentives in both its educational (or pre-service) and its in-service aspects.
6. The chief focus of the program should be recruiting at the seminary level.
7. One aspect of the total effort should be a clear, organized effort to improve the conditions under which black chaplains operate. This last point needs to be *emphasized*.

I believe that these seven principles, if adopted, will make much easier what I regard as an exceedingly difficult, but not impossible task: recruiting black chaplains for the Armed Forces of the United States.

VALUE EDUCATION AND THE ARMY OFFICER

Chaplain (MAJ) Meredith R. Standley
Robert F. Peck, Ph.D.

THE MOST POTENT EXPERIENCES ANY HUMAN BEING HAS WHICH INFLUENCE VALUES ARE HIS PERSON-TO-PERSON RELATIONSHIPS. THESE RELATIONSHIPS ARE THE MOST IMPORTANT VEHICLE IN BEHAVIORAL MODIFICATION AND CHANGE.

WHAT A LEADER *IS*, AS A HUMAN BEING, COMMUNICATES AS POTENTLY TO HIS MEN AS ANY TRAINING OR TECHNIQUES HE CAN IMPART TO THEM. IN ESSENCE, WHAT A LEADER *IS*, DETERMINES WHAT HE *DOES*.

A transition in classroom teaching is occurring from traditional lecture methods to more innovative ones utilizing group dynamics. The chaplaincy has led the way in this movement—both in instruction given *to* chaplains at the US Army Chaplain School and in instruction given *by* chaplains in Human Self-Development classes. This change is also beginning to be seen at the Infantry School at Fort Benning, Georgia. The Command and Leadership Committee, for example, is utilizing group dynamics in making decisions. In addition, a block of instruction in the Infantry Officer Career Course focuses on group dynamics. Considering the emphasis on and acceptance of this new way of learning in civilian schools, as well as the success the Chaplain School is having with it, it is not unreasonable to assume that military service schools will increasingly employ it in officer education.

This change could have long term effects on officer education—strengthening values and increasing efficiency—and it could help officers to understand the importance of using chaplains where much of the action really can be, namely, in value education.

Where group dynamics is used, classes are broken down into small groups which begin by studying the dynamics that are operative among individual members of any group. Next, using an engineered approach, subject matter is researched and processed within the group. The group—usually composed of about twelve members—works through assignments as quickly as it is

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able to absorb the material. Ideally, each member works with others in a team effort to study, analyze, evaluate, and prepare course requirements. Overall, this method is one of the finest techniques employed in classroom settings. There are, however, both advantages and potential disadvantages in the utilization of group dynamics.

ADVANTAGES

One advantage of group dynamics is that a person can learn to work closely with others. He can learn both to assert his opinions and to modify or change them in the light of other differing opinions. The key positions in each group require sharing of responsibility. These positions are functional leader, co-leader, recorder, and observer. The functional leader is one who volunteers to lead the group in solving a specific problem or completing an assignment. This position is rotated among members, as are the other positions. The co-leader assists the leader by summarizing content—perhaps by writing on the blackboard—and clarifies ambiguous issues when they arise. The recorder keeps a record of content and may be the person who eventually prepares a paper which represents the group's answer to a problem.

Another key position is that of observer. This person, who often sits outside the circle, keeps attentive watch on the group process and does not participate in it. He observes each member's participation with others and the group's function as a whole. After the group has completed an assignment, the functional leader normally requests a report from the recorder, who summarizes the subject matter covered. Then a report from the observer is given. Each member has an opportunity to see how he participated or failed to participate with others.

The final key position is that of trainer, who guides the group in both content and interaction analysis. The trainer is usually a faculty member.

Officers who become part of a group develop a mini-fraternity—a closely knit unit. This development occurs in three overlapping phases. The first phase is one of individual impressions, hastily made, which may be positive, neutral or negative. In addition, officers develop a basic attitude toward the group as a whole. This composite attitude will also be either positive, neutral, or negative—or an attitudinal mixture. The second phase is one in which individuals begin to formulate more definitive attitudes toward each member in the group. For example: "Captain A is usually quiet, seldom contributes." "Major B talks too much, and tends to dominate the group." "Captain C

is a show-off, trying to 'snow' everyone with his knowledge of subject matter." The third phase is one in which each member in the group develops strong feelings for or against certain members. Basically, however, a team spirit emerges.

During the process of group dynamics, each person receives feedback from his peers concerning how he participates in assignments. The wish of Robert Burns is fulfilled in the use of this method:

Oh wad some power the giftie gie us
To see oursels as others see us!

The result of such insight was also spelled out by Burns:

It wad frae monie a blunder free us,
An' foolish notion.

Each person also receives feedback assessment from the trainer concerning how he functions with others in both content and process. Thus, as individuals see themselves through the eyes of both peers and faculty, they have criteria by which to shift their values in directions that can make them more effective leaders. Furthermore, by assuming the role of observer, i.e., by carefully listening to who says what to whom in what way, etc., individuals develop the ability to listen effectively from an objective point of view—surely a desirable leadership trait for an officer in today's modern Army. Negative leadership traits can be personally observed and corrected. The result of using this particular model for several months should be a better developed leadership style for the individual officer.

The emphasis on group dynamics does not preclude the use of lectures when the content of courses calls for specialized knowledge not normally available within the group.

The advantage of using group dynamics consists in the integration of emotional and intellectual aspects of the Army officer, not in ivory tower isolation, but holistically—suffused realistically with the men and problems of a real world. If the model is used correctly, the outcome for the individual will be one in which he has a healthy, firm self-identity, works more effectively and more comfortably with men in group situations, and can relate his knowledge to practical situations in the field.

DISADVANTAGES

No system is perfect, and the weakness of group dynamics can be found exactly where they arise in any good system, namely, in the imperfections of key people who run the system. If the trainer, for example, is not adequately prepared to implement the various aspects of the system, little real learning and growth

will occur. If he assumes a laissez faire attitude, the group may find itself saying, "Let's get this assignment over with and get out of here." If he fails to develop an attitude of openness and trust between himself and the group, honesty may not be expressed. Members of the group may instead develop a silent lingering fear of the trainer and what his adverse judgments may do to their careers. The feedback function which should take place among group members can also break down and thereby undermine the strength of this system of learning.

If this occurs, two problems may arise in the system itself. The first concerns the effects of trainer ratings on group members; this effect has been alluded to in the previous paragraph. Where there are no ratings, a "don't care" attitude may slowly take over. Where a strong rating system exists, an "up-tight" attitude may dominate. The other disadvantage occurs in the mix of lectures and group process, since some material must be handled by individual expert instructors and may or may not be processed. This is a faculty problem which needs to be resolved at that level.

One of the criticisms of the group process method concerns the problem of shared ignorance. My impression as a student is that USACHS has realized that for the educational process to be effective, discussions require more rather than less preparation by leaders and more rather than less research on the part of students. Another way of dealing with this problem is to reduce the expected objectives of the sessions in favor of gaining greater learning intensity on a narrower range.

When these disadvantages are overcome or minimized, substantial worthwhile value education will occur, since the most potent experiences any human being has that influence values are his person-to-person relationships. These relationships are the most important vehicle in behavioral modification and change. What a leader *is*, as a human being, communicates as potently to his men as any training or techniques he can impart to them. In essence, what a leader *is*, determines what he *does*. This is the basic rationale for this change in educational methodology. Where else can a leader enter into a human laboratory and study his own strengths and weaknesses in relationship to men and problems?

Officers who experience personal growth in this system of learning should in the long run be eager to work with their chaplains in utilizing this system to strengthen values and diminish unit problems. This suggests that the Human Self-Development Program may be at the "take-off" point right now. Chaplains should be open to the possibilities which can flow from the changes occurring in both civilian and service schools. For-

ward-looking chaplains will be eager to tie together what they have learned in the career course and what other officers are experiencing in the various schools they have attended. We may be witnessing the waxing rather than waning of value education in the Army.

THE SYSTEMS APPROACH TO OFFICER EDUCATION

Several contemporary social scientists and educators have written on the "systems" approach to education, two of whom have drawn the following conclusions:¹

1. A "systems" approach to officer education, described below and often called "instructional design," substantially improves its effectiveness. Several studies illustrate that this approach works equally well in fostering desirable leadership behavior. A good deal of research is clustered around three special cases of the systems approach: training Army officers in "interaction analysis," leadership, and behavior modification.

2. Army officers should practice what they preach. That is, when officers as leaders are treated in the same way they are supposed to treat their subordinates, they are more likely to adopt the desired style of leadership behavior.

3. Direct involvement in the role to be learned or such close approximations as sensitivity training laboratories or simulation laboratories, produce the desired leadership behavior more effectively than remote or abstract experiences such as lectures on the theory of command.

4. Direct involvement techniques induce a more self-initiated, self-directed, effective pattern of learning, not only in officers but, through them, in their followers.

5. Traditional ways of educating leaders have some intended effects; but they also have some quite undesired effects.

6. The training of officers as leaders is a current concern in the various service schools in the United States. At this point in time, there appears to be little empirical research on this aspect of officer education in values.

There are six general characteristics of the "systems" approach:

1. Precise specification of the behavior which is the objective of this particular learning process.

2. Carefully planned training procedures aimed explicitly at the objectives.

¹ Robert F. Peck and James A. Tucker, *Research on Teacher Education* (Austin: Research and Development Center for Teacher Education, 1971) pp. 7-8. These conclusions have been slightly reworded by the co-author of this paper to apply to Army officers.

3. Measurement of the results of the training in terms of the behavioral objective.

4. Feedback to the learner and the instructor of the observed results.

5. Reentry into the training procedure (a trial leadership experience, for example.)

6. Measurement, again, of the results following the repeated training.

Service schools, as we have seen, are beginning to adopt the group dynamics methodology in order to help officers develop effective leadership skills, hopefully in their own individually appropriate styles. Each officer, over a period of time, should be able to identify his strengths and weaknesses, and take the initiative to develop effective ways of acting. In the past, too many service schools placed an almost total emphasis on academic requirements and performance. Consequently, men who were in a control group (officer's basic or career course) for several weeks or months did not receive enough personal assistance in areas that would make them more competent as professional leaders. It would be helpful if each service school developed "counseling teams" for the purpose of helping individual officers. This would also provide help for officers who reveal active or potential negative personality and/or leadership traits.

QUESTIONS AFFECTING OFFICER EDUCATIONAL TRENDS

A few questions in officer education which do not have clear-cut answers require serious consideration :

1. Are there evaluative research programs being conducted to test and improve the techniques for training Army officers?

2. Are research and development programs being conducted to create the most effective course material and learning experiences given to officers in attendance at the various service schools?

3. If evaluative programs are established, have they become institutionalized, so that the evaluation of curriculum material and teaching goals is continually carried on? For example, are training films up-to-date, or are many of these films old and not relevant to the language, symbols and attitudes of officers encountered today? Are the training manuals being utilized in schools or in field training situations out-of-date and no longer relevant to needs?

4. Are the teaching objectives clearly identified and are they being met?

There may be an admitted reluctance to evaluate "intangible" skills. This is a difficult art, but an essential one to pursue if competent and professional officers are going to be educated and trained for future assignments requiring greater skills.

CONCLUSION

Potentially, the Human Self-Development Program is one of the most dynamic educational approaches to value change in the Army. The purpose of teaching values is to promote behavioral shifts, where necessary, and to reinforce or instill positive personal and social values within the individual soldier. In the past, there have been problems in applying appropriate techniques to these sessions with soldiers. For the program to become more viable, before attitudes will shift and value changes take place, instructors must carefully select their teaching techniques. The "cop-outs" have traditionally used sermonizing lectures filled with humorous jokes or stories following or preceding an outdated film. Using stale or inappropriate instructional styles will only create troop alienation against this program and against other military training sessions.

The most appropriate teaching technique is the present one in which the instructor strives for dialogue and maximum participation by all members of the class in an attempt to open avenues of thought rather than to give definitive answers. The instructor who has been trained in group dynamics—who has himself participated in it—will be secure enough to get the best results from the discussion. The officers who understand this methodology because they have utilized it in civilian and military service schools will probably encourage chaplains to use it with their troops in value education classes.

In addition, chaplains who teach in this area of value education should be able to develop *systematic procedures for evaluating their own effectiveness* in meeting clearly stated objectives, communicating necessary material, and setting the social environment for behavioral change in the individual participants who attend these classes. Such evaluation is essential for professionalization and competency in the complex arts of teaching and leadership. Senior commanders and supervisory chaplains should develop equally systematic procedures for evaluating those who are attempting to make the Human Self-Development Program something of value for the Army. Significant, worthwhile evaluation of instructors has seldom occurred in the past; in the future it may become the single most helpful factor in strengthening the program.

THE CHAPLAIN INSTRUCTOR POSITION AT THE US ARMY MEDICAL FIELD SERVICE SCHOOL

Chaplain (LTC) David W. Polhemus

The Army Medical Department (AMEDD) has six corps, all of which receive professional instruction at the US Army Medical Field Service School (MFSS) at Fort Sam Houston, in San Antonio, Texas. This school serves doctors and nurses, etc., in much the same way that the US Army Chaplain School (USACHS) serves chaplains. And just as USACHS offers advanced degrees in connection with Long Island University, so too MFSS offers advanced degrees through Baylor University.

A significant structural change has recently occurred in MFSS, namely, a chaplain instructor position has been added. It is hoped that this change will promote more positive understandings and working relationships between medical personnel and chaplains in Army hospitals—ultimately for the good of each patient. The purpose of this article is to describe what is currently being taught in this instructor position so that chaplains, especially hospital chaplains, will have a general knowledge of the groundwork which is being laid.

At present, instruction is being offered in three categories: introductory classes for new personnel in the AMEDD, hospital ministry-related classes, and electives for students taking the advanced course and for students enrolled in the Health Care Administration course.

INTRODUCTORY CLASSES

All officer personnel are first introduced to the Army here at the MFSS. Although it would be helpful to have several hours with each of the basic courses in order adequately to cover the total range of the chaplaincy, these introductory courses, unfortunately, are too short and the demands for the instructor's time are too great. The classes therefore are tailored to the needs of the various corps and the training and background of the students. New nurses are introduced to the hospital chaplain during the first hour and to the dynamics involved in caring for the dying patient in the second hour. Medical Service Corps

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officers are introduced to the Human Self-Development Program and to the chaplain in his role both as a staff officer and as a hospital chaplain. Because the basic course for the physicians, dentists, and veterinarians is so short, only one hour is available for an overview of the chaplaincy.

These are recurring hours throughout the year; they require much platform time as different classes come and go, but little preparation time—once the first lesson plan has been written and the training aids prepared. The frustrating aspect of teaching introductory classes is that the instruction can be merely superficial. These classes nevertheless help to make the initial impression that chaplains are an important part of the healing team.

HOSPITAL MINISTRY-RELATED CLASSES

The wide variety and exciting challenge of the instructor position come in the next two categories, where classes involve people who have had both military and clinical experience. The classes consist of discussion hours tailored to the needs of the participants. To list the participants is to illustrate the diversity: core classes with the 6-8-C22 course (AMEDD Officer Advanced) on the chaplain in the hospital and as a staff officer, and an introduction to the Human Self-Development Program; core classes with the physicians (3 hours), nurses (3 hours), Medical Service Corps (1 hour); Chief Nurses Orientation (2 hours); Clinical Head Nurse (2 hours); Medical Department Activities and Hospital Commanders' Orientation (1 hour plus membership on a panel); US Army-Baylor University Program in Health Care Administration (2 hours); AMEDD Noncommissioned Officer (2 hours); Medical Records and Reports (2 hours); Social Work/Psychology Procedures (2 hours); US Army-Baylor University Program in Physical Therapy (2 hours); and the Physicians' Assistant (1 hour).

A capsule summary of the *objectives* of the various classes is as follows:

a. You can turn to the chaplain as a resource in confronting situations not imagined before, in addition to those more traditionally understood.

b. You will have criteria for making value judgments in health care and leadership situations.

c. You will understand some of the dynamics involved in death, dying and grief, and will function better in those situations.

d. You will be able to use the Human Self-Development Pro-

gram as a source of information concerning the needs of your command and as a means of meeting those needs.

Although the approach, scope, and material offered in these courses naturally differ—depending upon whether the students are senior or junior officers, NCOs or junior enlisted persons, or physicians, social workers or nurses—the objectives nevertheless focus the direction of the classes. All of these classes are *clinical* in that the instruction deals with “real life” situations taken from the experiences of the class or the instructor. Any chaplain assigned to the school as chaplain instructor should be able to continue these classes. The lesson plans already prepared could be modified to reflect his experience.

ELECTIVES

The third category of instruction developed as a result of my particular interests and experience and at this point is not built into the chaplain instructor position. This is the elective category, which contains two courses: “Psychological Perspectives on Human Interaction” and “Health Care Ethics.” These 50-hour elective courses are offered in the fall and the spring semesters to students enrolled in the 6-8-C22 career course and the US Army-Baylor Program in Health Care Administration. The former has been taught once; the latter is currently being taught.

“Psychological Perspectives of Human Interaction” vaguely describes the content of the first elective, which previously had been taught by the Behavioral Science Division. The vagueness of the title lends itself well to the unstructured nature of the class. In this class the students become involved for 30 hours in a small group *experience*—by *being* a group, they learn to understand how a group functions. Interspersed throughout these thirty hours are 10 hours of *instruction* and *interpretation* of what is happening within the group. The elective concludes with 10 hours of *application*. In the experience phase, the only acceptable learning concerns what is happening within the group “here and now”—how the members interact with each other, how they avoid involvement, and how they feel about what is happening to them. In the application phase, the students apply what they have learned in the class to their experiences in the past in order to understand what happened and why, or they project into the future to see how they can operate more successfully by the new understanding they have gained of who they are in the group situation and how groups function.

For most of the class members, this is an entirely new experience, one that can be quite upsetting. Many have never been in an unstructured situation, few have received the type of in-

stantaneous personal feedback that comes from the group, and few have experienced the accepting warmth that allows one to be real, the warmth that such a group affords.

The participants in this elective are required to keep a daily journal indicating how they felt before, during and after each class meeting. This journal is turned in weekly. During the course and at the last session, they are required to use three words to evaluate their image of each member of the class. They are also required to turn in an end-of-course evaluation of the "movement" they have experienced during the course. In the middle of the course they are given a capsule evaluation of their work. An appointment is made for them to come in and discuss whatever they wish to discuss. In trade for their end-of-course evaluation, they are given a personal writeup covering the entire 50 hours.

This class accomplishes quite a few objectives for me. First, it allows me to "keep my hand in" working with groups. Second, it introduces to the school and the students another facet of the trained chaplaincy which may be used in the hospital setting. Third, because of its length, it is possible to see real changes in the lives of those participating, and, for a few, it introduces a freer type of life than they have ever had before.

The other elective, "Health Care Ethics," is more academic in its orientation and fits in well with the degrees offered through Baylor University—a Master's Degree in Health Care Administration, a Master's Degree in Physical Therapy, and an Associate of Science Diploma for the Physicians' Assistant. As a result, instructors in the US Army-Baylor University Program in the Health Care Administration course are also members of the faculty at Baylor University.

One of my dreams when coming to the school was to become involved in a class on ethics surrounding the administration of health care. After negotiating with Baylor University concerning the name and place of the course, I was offered the opportunity to present the 50-hour elective, plus a much shorter input to the core courses on "Value Perception in Comprehensive Health Care Planning" and "Ethical Dilemmas Facing the Hospital Administrator." Naturally, the 50-hour elective requires considerable preparation time, *both* academically and administratively.

The class begins by taking a look at the contemporary scene, the future of man, and the impact of technology on man and on his traditional ethical values. After establishing some models for practical decision-making, the class discusses real situations. Among these is a discussion centering on the patient's right to life: the class explores population control, abortion, artificial

insemination, the use of life-prolonging equipment, experimental medicine, chemotherapy, radiation, surgery, and problems concerning the increased lifespan of mankind. Subsequently, the class examines the patient's right to die: the use of "heroics," resurrection, euthanasia, consensual suicide, and cryogenics. These ethical decisions are faced daily by the dispenser of medical care—the physician, nurse, or administrator.

We also discuss futuristic ideas, some of which are present now on a limited basis, namely, organ transplants, genetic pool dilution, psychopharmaceutics, and genetic manipulation. The final major block of instruction deals with American medical care: a right or a privilege, change as the only constant, and the problems of informed consent. Each student in this course is required to write a paper concerning some aspect of current trends and decisions that have an impact on health care ethics.

The course has two overall objectives: first, that hospital administrators will have the "handles" necessary to make value judgments and ethical decisions in a day when "new occasions teach new duties (and) time makes ancient good uncouth" (J. R. Lowell); and, second, that commanders will turn to the advisor who, by training and regulation, is qualified to help him deal with the burden of command and the ethical decisions that confront him—his chaplain. Together, they can explore the two most important ethical questions confronting any commander: "Whose needs are being met?" and "Is this the best way?"

The potential for this position at the Medical Field Service School is awesome, but what a challenge for a changing chaplaincy!

HISTORY OF THE JEWISH CHAPLAINCY

Chaplain (LTC) Ernest D. Lapp

INTRODUCTION

Throughout Biblical history, nations, tribes and leaders believed that God's will and word was the decisive factor in matters of victory. Early in the Bible, for example, Melchizedek acknowledged the God of Abraham "and blessed God the Most High, who hath delivered [Abraham's] enemies into thy hand." (Genesis 14:20) In later chapters, Moses directed Joshua to ask the advice of Eleazer before undertaking military operations: "And he shall stand before Eleazer the priest, who shall inquire for him by the judgment of the Urim before the Lord; at his word shall they go out, and at his word they shall come in." (Numbers 27:21). Guidance for the modern military chaplain may be taken from the book of Deuteronomy, which describes the priest's main functions as encouraging the troops, demonstrating the justice of their cause, and stimulating patriotic loyalty. "When thou goest forth to battle against thy enemies . . . the priest shall approach and speak unto the people, and shall say unto them: 'Hear, O Israel, ye draw nigh this day unto battle against your enemies; let not your heart faint; fear not nor be alarmed, neither be afraid of them; for the Lord your God is He that goeth with you, to fight for you against your enemies, to save you.'" (Deuteronomy 20:1-4)

Strange as it may seem, the military establishment, which is normally thought of in terms of discipline and regimentation, has proved to be an effective instrument in assisting Jews to gain equality with other religious groups in this country. The recognition of equal rights for Jewish chaplains and for Jewish soldiers was not achieved overnight; it has been a gradual process marked by over one hundred years of struggle, beginning with the Civil War.

In 1862 the first Jewish chaplain was commissioned in the US Army and was given full recognition as "a regularly ordained minister of some religious denomination." Fifty-five years later, Jewish chaplains were authorized to wear the Star of David as the official branch insignia. In 1941, Congress approved the building of chapels on military installations—providing that they were nondenominational in character, having no religious sym-

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bols of any particular denomination. Twenty-five years later, the Armed Forces Chaplains Board agreed to approve and sponsor the *Unified Jewish Religious Education Curriculum for the Armed Forces*—whereby all textbooks, supplies, and school materials were to be authorized and included in the overall installation budget for the purpose of supporting the Jewish chaplain's religious education program. The purpose of this article is to trace this history of the Jewish chaplaincy from its founding during the Civil War to the present day.

1. JEWISH CHAPLAINS IN THE CIVIL WAR

The US Army Chaplaincy is as old as the republic itself. Protestant clergymen enlisted in militia units during the early Colonial days and served throughout the Revolutionary period. In 1781 the first Regular Army chaplain was commissioned by Congress to serve as a post or brigade chaplain and was considered a career officer in every respect. The chaplains appointed to units were given commissions as captains and were affiliated with various Protestant denominations. It was not until the Mexican War in 1848 that President Polk appointed two Catholic chaplains to serve with the Army, but they acted in a civilian capacity rather than as commissioned officers. Twenty years later at the outbreak of the Civil War, Catholic priests were explicitly granted commissions to serve as Army chaplains.¹

With the Civil War gaining in momentum, thousands of Jews enlisted in the armies of both the North and the South. During this war they pressed for their Constitutional right to be served by a clergyman of their faith. Since no rabbi before this period had even held the position of chaplain in the Armed Forces, it was indeed a "realistic test of the equality which the Federal government theoretically accorded to all American citizens." This problem was non-existent in the Confederacy, for chaplains in the Southern Army had merely to be "clergymen" without any denominational stipulations. In the North, the Volunteer Bill of 1861 stipulated that chaplains were to be "appointed by the regimental commanders on the vote of field officers and company commanders present and be regularly *ordained* ministers of some *Christian* denomination."²

On July 12, 1861, Congressman Clement L. Vallandigham (D) from Ohio moved that the Volunteer Bill be amended to read that chaplains be members of a "religious society" instead of a "Christian denomination." Without any Jewish pressure, he per-

¹ Bertram W. Korn, *American Jewry and the Civil War* (Philadelphia: Jewish Publication Society, 1951) p. 56.

² *Ibid.*, p. 57 (italics added).

sonally defended the rights of Jewish men in the military. He charged that "there is a large body of men in this country and one growing continually, of the Hebrew faith whose rabbis and priests are men of great learning and piety, and whose adherents are as good citizens and as true patriots as any in this country."³ His convictions were that the United States should not be affiliated with the Protestant Church or with any other denomination, but instead should maintain the traditional separation of church and state. In spite of his well justified appeal, however, he failed to arouse Congress to amend the Volunteer Bill of 1861, thus leaving the discriminatory clause intact.

Rabbi Isaac Mayer Wise, also an Ohioan, labeled the bill as undemocratic and a direct violation of the constitutional rights of Jewish military personnel. He supported Congressman Vallandigham's defense of equality for all American citizens, but became passive and had no further suggestions to make to remedy the situation. Rabbi Wise, being anti-military, was totally antagonistic to the war and felt that the entire matter of the legality of Jewish chaplains should remain dormant until the end of the war.

During September, 1861, at a military installation in Virginia where the 65th Regiment of the 5th Pennsylvania "Cameron's Dragoons" was stationed, a YMCA minister visited the camp and was horrified to learn that a Jew by the name of Michael M. Allen served as the regimental chaplain. Using the public press to bring this matter into the open, he forced the Assistant Adjutant General of the Army to issue an order to the effect that all those "not regularly ordained clergymen of a *Christian denomination*" would be discharged and forfeit all pay and allowances. Allen was asked to resign his commission rather than face humiliation from the Army. He returned to his home in Philadelphia.

Records show that Allen had been elected chaplain by the officers of the 65th Regiment because of his ability to serve a large contingent of Jewish and non-Jewish men assigned to the unit. Furthermore, the officers were ignorant of the restrictive clause in the Volunteer Bill and therefore voted for Allen as their chaplain. Colonel Max Friedman, the Jewish regimental commander, felt that Allen would be effective in fulfilling the duties of chaplain for the entire regiment.

Allen had been a student of Reverend Isaac Leeser; he once had decided to study for the rabbinate. Later, however, he abandoned this ambition but nevertheless remained close to Reverend Leeser in being his cantor and a Hebrew School teacher. He

³*Ibid.*

was active in Jewish communal affairs and served as secretary to both the United Hebrew Beneficial Society and the Hebrew Education Society. When he became the elected chaplain for all faiths in the unit, he was responsible to lead nondenominational Sunday services, which consisted essentially of hymns, Scriptural readings, prayers and a message. For Jewish personnel, he held High Holy Day services and Sabbath services as well as special educational sessions. He also led nondenominational classes on various aspects of religion, ethics, and faith. Above all, he tried to influence his fellowmen with righteous conduct. Even though he refused to preach on the political problems dividing the North and the South, his loyalty and conviction for the Federal cause were clearly felt. He was an asset to his regiment and was sorely missed after his resignation.

Allen was legally ineligible to serve as a chaplain for two basic reasons: he was neither a "Christian minister" nor a "regularly ordained clergyman." Colonel Friedman and the regimental officers made peace with Allen's resignation but decided next time to elect an ordained rabbi who would receive his commission directly from the Secretary of War, Simon Cameron. They would then have a test case which would "determine whether discriminatory legislation against the Jews was to be enforced with the full knowledge and consent of the government and the people."⁴

In late 1861, Reverend Arnold Fishel, of Shearith Israel Synagogue of New York, was personally chosen by Colonel Friedman and favorably voted upon by the unit's officers. Fishel's next step was to file for a Captain's commission from the Secretary of War in order to test the constitutionality of the 1861 Volunteer Bill. Ironically, his application was disapproved by Simon Cameron, in whose honor the "Cameron's Dragoons" was recruited and named by the Jewish military personnel. But the chain of events which led to the Jewish chaplaincy protest movement, which began with Allen's illegal appointment and resignation, did not end with Reverend Fishel's rejection. On the contrary, it was the beginning of a battle involving not only the status of Jewish rabbis in the military but also the status of Jewish people as citizens of this country. The question was, Were Jews to be seen as first or second class citizens of the United States?

A three-pronged campaign was started by different Jewish groups to change the formulation of the Volunteer Bill. A publicity campaign throughout the Northern States began to test the legal and ethical aspects of the question. Rabbi Wise felt that the Republican party was discriminating against rabbis because

⁴ *Ibid.*, p. 61.

rabbis refused to support the abolitionist movement as eagerly as Protestant clergymen. To him the entire military chaplaincy was unconstitutional because of the issue of the separation of church and state, and therefore *no* clergyman should be appointed and paid from federal taxes. He also accused the North of favoring Protestant movements because they supported the North's anti-slavery policy. His view was that, if there was to be a military chaplaincy, chaplains should be assigned to serve soldiers of all faiths rather than just those of Christian denominations.

Rabbi Isaac Leiser, who did not share Rabbi Wise's opinion regarding the military chaplaincy, was fearful "for the future of the American democratic structure if Jews could be excluded by law from appointment to any office."⁵ He was not only a rabbi but also a humanitarian, and he felt it was wrong to ask Jews to give their lives for their country without giving them the opportunity to have a Jewish chaplain in time of crisis and death. On the other hand, Samuel and Myer Isaacs, who published *The Jewish Messenger*, felt that this entire problem was one of mere misunderstanding rather than one of discrimination, and that Congress ultimately would recognize its error and revise the Volunteer Bill. They did feel, however, that the chaplaincy provision issue had far-reaching implications and should therefore be brought to the attention of the public.

The publicity campaign itself was formed for the following reasons: one, Jews felt that they were not asking for preferential treatment but rather for a right that belonged to them as citizens; two, they felt that the question of minority rights for religions other than Christian were at stake; and three, even though they knew that very few rabbis would actually be elected as regimental chaplains, yet the principle of discrimination had to be eradicated.

These arguments were also aired by the American secular press. The *Baltimore Clipper* reminded its readers that in 1860 a rabbi had been invited to open a session of Congress with prayer, and that it certainly would be unethical to deny the same prayers to men of the Jewish faith fighting to preserve the Union. The *Philadelphia Sunday* wrote that if Congress disqualified a clergyman only because of his faith, then "we need boast no longer of our vaunted liberty, freedom, and equality."⁶ The protest movement reached its peak when Jews and non-Jews alike petitioned the government to amend the Volunteer Bill.

The third phase of the attack was carried on by the Board of Delegates of American Israelites, which resolved to send an

⁵ *Ibid.*, p. 63.

⁶ *Ibid.*, p. 65.

envoy to Washington to lobby for an amendment to the Volunteer Bill. On December 4, 1861, Reverend Fishel, representing the Washington area, pressed the issue with the nation's politicians. It was understood that he would not receive a salary but only expenses incurred during the performance of his mission. On December 11, Fishel was granted an audience with President Lincoln at the White House, in which he explained that his purpose was not to become an office seeker but to "contend for the principle of religious liberty, for the constitutional rights of the Jewish community and for the welfare of the Jewish volunteers."⁷ Lincoln fully recognized the justice of Fishel's claim and promised to study the matter further. An unhappy Fishel, however, asked President Lincoln if in the meantime some Jewish chaplains might be appointed without Congressional approval, as had been the case with hospital chaplains. The President demurred, explaining that the previous hospital chaplain appointments were made only when Congress was adjourned, but he nevertheless promised to give the case his utmost attention. Two days later, Fishel received the following note:

EXECUTIVE MANSION

December 13, 1861

Reverend Dr. A. Fishel

My Dear Sir,

I find that there are several particulars in which the present law in regard to chaplains is supposed to be deficient, all which I now design presenting to the appropriate Committee of Congress. I shall try to have a new law broad enough to cover what is desired by you in behalf of the Israelites.

Yours truly,

ABRAHAM LINCOLN

On December 20, Congressman Holman of Indiana introduced a bill amending the Volunteer Bill by authorizing the appointment of chaplains other than those of the Christian faith. Holman argued that the present resolution excluded rabbis and other ordained clergymen from entering the Army and serving the men fighting for the preservation of the Union. Congressman Vallandigham from Ohio, who on July 20, 1861, had expressed these same sentiments, encouraged his colleagues to vote in favor of the Holman resolution. Seven months later, on July 17, 1862, the bill was finally passed. Although there were some minor disagreements

⁷ *Ibid.*, p. 69.

about the wording of the amendment, it was finally passed as follows: "That no person shall be appointed a chaplain in the United States Army that is not a regularly ordained minister of some religious denomination . . . and who does not present testimonials of his present good standing as such minister, with a recommendation for his appointment as an Army chaplain from some authorized ecclesiastical body."⁸

It is interesting to note that Reverend Fishel did not receive the united support of American Jewry. Many Reform rabbis sent angry letters to him for setting himself in the forefront as a representative for equal rights on behalf of Jewish chaplains in the Army. "The Israelite" and "Sinai" publications had editorials deriding Fishel's mission as being of self-interest and hampered his representation in Washington by protesting that the Board of Delegates was too narrow to represent American Jewry in Washington. It is regrettable that on such important and vital issues concerning the Jewish people as a whole, there was hostility and even a willingness by Reform leaders to air their grievances in the open, thereby bringing ill repute upon Reverend Fishel and the Board of Delegates.⁹

Fishel's second mission was to act as Jewish chaplain in the Potomac area. This he undertook by visiting various posts, installations, and units, and conducting religious services and discussions whenever possible. He also distributed prayer books and prayed with those for whom Hebrew was a strange tongue. Above all, he ministered to men confined in military hospitals. He spent many days comforting and consoling them, and reassuring them that God would always be their Healer and Protector. He left the following instructions for any chaplain who might eventually succeed him:

First, that he may be required to visit hospitals daily. Secondly, that he visit each division of the Army once a week, and, thirdly, that a card be extensively circulated in the camps to the effect that Jewish soldiers in camps and hospitals who are in need of personal assistance send in a written request. Every Jewish soldier would then have the opportunity of enjoying the chaplain's services at any time he may wish.¹⁰

Reverend Fishel's duties came to an abrupt end because the Board of Delegates was unable to raise the expense money promised him initially. The outright antagonism of the Reform group and the indifference of some of the other Jewish communities were responsible. This was a regrettable ending for a minister who had rendered a noble service for his people and his country.

⁸ *Ibid.*, p. 72.

⁹ *Ibid.*, p. 74.

¹⁰ *Ibid.*, p. 75.

On September 18, 1862, the first American Rabbi was appointed as a military chaplain and given a commission as a captain. Rabbi Jacob Frankel, minister of Rodeph Shalom Congregation of Philadelphia, received the proper credentials from the Board of Ministers of the Hebrew Congregation of Philadelphia and was thereby appointed as Jewish hospital chaplain for the Philadelphia area.¹¹ The second Jewish chaplain was Reverend Bernhard H. Gotthelf, rabbi of Adath Israel Congregation of Louisville, Kentucky. The Louisville Jewish community persuaded Congressman Robert Mallory of Louisville to seek a commission which would allow Gotthelf to work as a hospital chaplain. On May 6, 1863, Gotthelf received his commission and served for 28 months—until the end of the war.¹²

The first rabbi to serve as a military chaplain with a *combat* unit was Reverend Ferdinand Leopold Sarner. On April 10, 1863, Reverend Sarner enlisted for three years and was immediately elected chaplain of the 54th New York Volunteer Infantry, also known as the “Schwarze Yaeger Regiment.” Strangely enough, very few Jewish officers or even enlisted men belonged to this unit, yet officers chose Rabbi Sarner as their unit chaplain. The most logical reason that can be given for this is that the regiment was composed exclusively of German volunteers, and he seemed to communicate with them and satisfy their needs. Being a graduate of two German universities and having the title Doctor of Philosophy, the officers favored his services over those of Protestant chaplains who could not converse in German.

During the year of 1863–4, Chaplain Sarner saw action at Chancellorsville and Gettysburg and in the battle against South Carolina. His duties consisted of conducting both denominational and nondenominational services, as well as scheduling discussions on ethical and moral topics for the entire command. On January 15, 1864, Chaplain Sarner was on the battle lines at Gettysburg, where he was wounded in action. According to accounts of the *Archives Israelitis*, his “horse was killed under him and he himself received a dangerous wound, from which he subsequently recovered.”¹³ On October 3, 1864, Sarner was given an honorable discharge due to a physical disability; he returned to his pulpit in New York City.

There are few records regarding the Civil War chaplaincy and the Jewish men that served in the Union or the Confederate Armies. Statistically, several thousand Jewish men must have served in the Northern and Southern Armies. It is interesting to

¹¹*Ibid.*, p. 80.

¹² *Ibid.*, p. 83.

¹³ *Ibid.*, p. 85.

note that in spite of a critical shortage of Jewish chaplains, Jewish military personnel, although scattered throughout various regiments and over wide areas around which the fury of war swept, created distinctive religious patterns of their own. Services held in tents and barracks, as well as in the field, were conducted by *laymen* who were well acquainted with the service. Jewish men sought one another and formed groups for formal Jewish religious services, or simply to exchange stories of Jewish home life. Many asked permission to attend religious services in nearby cities, where they established relationships with civilians. During the High Holy Days, commanders often gave permission to Jewish personnel to attend civilian synagogues, in order for them not to lose their religious Holy Day spirit. Other units gave the men furloughs to return to their homes for the holidays. For the Passover holiday, most of the men were sent special food parcels from home, and gathered together to celebrate the Seder within the confines of their unit or with the nearest Jewish community. However, there were Jewish soldiers who chose to remain undisturbed by the absence of Jewish activities—either because they were too isolated from other Jewish men or too indifferent to the faith.

In the Confederate Army, Reverend M. J. Michelbacher, rabbi of Beth Ahavah Congregation in Richmond, printed and distributed a special prayer for Jewish soldiers. He felt that a Hebrew prayer would give the Jewish Confederate soldier a feeling of belonging to his people Israel and being protected by an all-loving God. During the Passover and the High Holy Days, he invited soldiers in the area to attend synagogue services. He even wrote a special letter to General Robert E. Lee requesting that all Jewish military personnel be issued furloughs to attend services. Although this was not practical from a military standpoint, individual commanders nevertheless were authorized to issue free time to their Jewish troops to attend religious services.

Two important points must be noted concerning this period: first, many Jews lived on both sides of the Mason-Dixon line and served in the Union and Confederate Forces. Simon Wolf, an expert on Jewish participation during the Civil War, estimates that “8,400 known Jews served in the war, out of a total Jewish population estimated between 100,000 and 150,000.” John Seddon, Confederate Secretary of War, is said to have refused a request for High Holy Day furloughs for Jewish soldiers “on the grounds that there were 10,000 to 12,000 Jews in the Confederate Army and it would disintegrate certain commands if the request was granted.”¹⁴ Many high ranking officers also held important posts

¹⁴ Fredman and Falk, *Jews in American Wars* (Washington, D.C.: Jewish War Veterans of the U.S.A., 1954) p. 41.

in the Union Army. In the Northern Army, eight Jewish generals, 21 colonels, and approximately 600 officers of various field and company grades served their country with honor and valor. The second point is that Congress passed the Chaplaincy Bill of 1862, permitting "regularly ordained ministers of some religious denomination" to be commissioned officers of the United States Armed Forces. In that same bill, Congress also "authorized an ecclesiastical body" to act as an endorsing agency for all rabbis to ascertain that the rabbis were validly ordained and met all the requirements. However, because only a few rabbis actually entered the Civil War, a central Jewish endorsing authority was not established. Not until five months after the United States entered World War I in 1917 was such an authority established.

2. THE SPANISH AMERICAN WAR

The spark that caused the Spanish American War of 1898 was the sinking of the battleship *Maine* on February 15. This incident aroused the country to declare war against Spain on April 21. According to the best available estimates, 5,000 Jews served in the war, which lasted only five months. A fairly reliable index to the number of Jews who served in Cuba is the fact that the "War Department granted 4,000 furloughs for Jewish High Holy Days in 1898, following the signing of the Armistice."¹⁵ An interesting side note is that the Executive Officer of the battleship *Maine* was Adolph Marix, a Jew, who later became a Vice-Admiral of the United States Navy. Colonel Theodore Roosevelt, commander of the regiment of Rough Riders, stated, "One of the best colonels among the regular regiments who fought beside me was a Jew."¹⁶

Regarding chaplains, the record shows that in the beginning of the war, no Jewish chaplains were on active duty. Two rabbis did receive commissions as chaplains, but by the time they were actually sworn in, the war had ended. Only one rabbi set foot in Cuba—not in the capacity of a military chaplain, but as a member of the National Relief Commission. Rabbi Joseph Krauskopf, of Congregation Knesseth Israel of Philadelphia, organized some groups of Jewish soldiers for the purpose of conducting religious services and discussions. But this was a service he performed outside military channels.

3. THE JEWISH CHAPLAINCY DURING WORLD WAR I

On April 9, 1917, the United States declared war on Germany and Austria, thereby entering a world-wide conflict. Three days

¹⁵ *Ibid.*, p. 69.

¹⁶ *Ibid.*, p. 72.

later, twenty-two national Jewish organizations formed what is presently called the National Jewish Welfare Board (NJWB) to serve the needs of Jewish military personnel in the United States Armed Forces. Because the Chaplaincy Bill of July 17, 1862, required that all chaplains be endorsed by authorized ecclesiastical organizations, one of the specific duties assigned to the NJWB by the government was to recruit and endorse rabbis for the military chaplaincy.

At the outbreak of the war, no Jewish chaplains were on active duty. In October, 1971, Congress passed a bill authorizing the appointment of chaplains-at-large of faiths not represented in the Army.¹⁷ This provision created six extra spaces for Jewish chaplains to be assigned to major units, rather than to hospitals and regiments.

Rabbi Elken C. Voorsanger of St. Louis, who had enlisted as a private in April of 1917, was the first Jewish chaplain to receive a commission as Lieutenant and to land with the American Expeditionary Forces in Europe. He was also the senior Jewish chaplain in the A.E.F. and received the Croix de Guerre for gallantry under fire, as well as the Purple Heart.

Another chaplain who was promoted and commissioned from enlisted to First Lieutenant rank was Rabbi Harry R. Richmond. He served with his division in France from October, 1918, to July, 1919, and was again called to active duty during World War II for assignment at Pearl Harbor. Among the distinctions Chaplain Richmond holds is that he served in both World Wars, he was the first Jewish chaplain to experience combat during the Japanese attack on Pearl Harbor, and he served both in the European and Pacific Theaters.

In 1917 there were approximately four hundred English-speaking rabbis in the United States, one hundred forty-nine of whom volunteered their services as military chaplains.¹⁸ Twenty-three were eventually endorsed by the NJWB and received their commissions as follows: twenty-two served in the Army and one in the Navy; ten were assigned to combat units in France and four served in Germany with the US Army of Occupation. Whereas the ratio of Jewish chaplains to Jewish soldiers during the Civil War was one to three thousand, the ratio during World War I was one to ten thousand. Because of the wide areas in which Jewish soldiers served overseas, chaplains were forced to give religious coverage to Jewish personnel on an area-wide basis rather than on a unit level. The main functions of the rabbis in uniform remained much like those that they performed in

¹⁷ Louis Barish, *Rabbis in Uniform* (New York: Jonathan David, 1962) p. 9.

¹⁸ Roy J. Honeywell, *Chaplains of the US Army* (Washington, D.C.: Office of the Chief of Chaplains, 1958) p. 171.

their civilian congregations. Basically, the duties of Jewish chaplains consisted of conducting religious services on the Sabbath, organizing religious education programs for weekday evenings, counseling the troubled, visiting the sick and wounded, and burying the dead. This was the core of their duties in relation to military personnel stationed overseas. At stateside assignments, Jewish chaplains were able to seek support for their programs from the nearby Jewish communities or congregations; overseas, the chaplain had to depend on his own initiative and the NJWB for essential supplies and support.

In 1917 branch insignia became a major problem. In 1880, General Order No. 10 prescribed that a shepherd's crook was authorized for all chaplains as the only official insignia in the Armed Forces. During the Spanish-American War, an Army regulation substituted the silver Latin cross for the shepherd's crook as the authorized branch insignia. Thus by 1917, when Jewish chaplains volunteered for active duty in the Armed Forces, the cross was the only acceptable and official insignia for both Christian and Jewish ministers. Since Jewish chaplains could not in good conscience wear the cross, the Secretary of War again authorized all chaplains, Jews and Christians alike, to substitute the shepherd's crook for the Latin cross. Most Christian chaplains vigorously opposed this action, for the cross was the sacred symbol of their faith—and a simple means of identification. The shepherd's crook was not nearly so specific. The problem was resolved on 15 October 1918 when the Secretary of War authorized the Latin Cross to be worn by all Christian chaplains, and the Ten Commandment Tablets surmounted by the Star of David by all Jewish chaplains.¹⁹

4. JEWISH CHAPLAINS DURING WORLD WAR II

During the twenty years between World War I and World War II, the Jewish community developed and matured in the process of Americanization. They were no longer considered immigrants; they had become well-adjusted American Jews. The children were mostly natives of this country—products of a democratic form of education, and identified as products of American idealism. The only distinction that the Jewish community possessed was its observance and practice of faith, a traditional American right.

When the Nazi propaganda machine in the middle thirties attempted to destroy American unity by spreading the poisonous seed of bigotry, Jews displayed a tendency to even greater patriotic efforts towards America and its military forces. Approxi-

¹⁹ *Ibid.*, p. 179.

mately five hundred thousand Jewish men and women joined the US Armed Forces during World War II in order to display their allegiance to this great fortress of democracy. Thousands were killed in action and many more were wounded.²⁰ Four thousand graves marked with the Star of David bear witness to their love for the American way of life. On one occasion General Douglas MacArthur remarked, "The searing fires in this war have again and again put to the test the fighting qualities of our men and women. As Colin Kelly and his bombardier, Meyer Levin, so well exemplified, we have met the challenge, whether Catholic or Protestant, Jew or Gentile. I am proud to join in saluting the memory of fallen American heroes of Jewish faith."

On September 17, 1940, when Congress passed the Selective Service Act, eleven Jewish chaplains qualified for active duty. Some of these chaplains were immediately sent to major administrative and tactical headquarters; others went to Army Training Centers. In January, 1942, the NJWB's Chaplaincy Committee was expanded to include members from the Central Conference of American Rabbis (Reform), Rabbinical Assembly of America (Conservative), and Rabbinical Council of America (Orthodox). Their primary duties were to recruit and endorse Jewish military chaplains for service in both branches of the Armed Forces. By the end of 1942, eighty-six rabbis had been recruited and assigned to active duty in the Army and Navy.

The first Jewish chaplain to arrive in England was Chaplain Earl E. Stone, followed a month later by Chaplain Judah Nadish. Chaplain Nadish later served in Ireland, France and Germany, and had the distinction of being designated as the "Deputy to the Theater Chaplain for all matters regarding religious and chaplain activities of the Jewish faith."²¹ When American troops assaulted the beaches of North Africa on November 8, 1942, Chaplains Stone and Irving Tepper were the first chaplains to land and remain with them in their advance across the North African desert from Morocco to Tunisia.

During 1943, the Jewish chaplaincy gained one hundred twenty-five rabbis, who filled the ranks from Reform, Conservative and Orthodox seminaries. Most of the chaplains were assigned to stateside training centers and major headquarters. A large number were sent to England in preparation for the invasion of the European continent. Others were assigned to the Pacific bases, where American naval and air forces continued to inflict defeat upon the outlying bastions of the Japanese Empire. In the meantime Chaplains Stone and Tepper, who were joined

²⁰ Fredman and Falk, *op. cit.*, p. 105.

²¹ Barish, *op. cit.*, p. 13.

by other Jewish chaplains, made the initial landings on the Sicilian beaches, remaining there until the end of the year.

The year 1943 marked a new chapter of heroism for the military chaplaincy. On February 3 the troopship *Dorchester* with four chaplains aboard—two Protestants, a Catholic and a Jew—was torpedoed and sunk in the waters of the North Atlantic. It became one of the great epics of human dignity and sacrifice. The story of the last minutes of the *Dorchester* was told by a young sailor whose lifeboat drew away minutes before the ship swiftly sank. He saw four men standing and praying, locked arm in arm; suddenly the men and the ship were beneath the icy waves. He knew that they had sacrificed their own lives by giving their life jackets to four enlisted men whose jackets had been lost. Lieutenant John J. Mahoney, who was on the *Dorchester* that day, wrote that Chaplain Goode “pulled off his gloves and gave them to me. I didn’t know at the time that he had already given away his life belt to an enlisted man. I owe my life to that man.”²² After the war, when the ship and the location of its sinking were no longer classified, this epic came to light as one of the great human stories of World War II. The heroism of Chaplains Clark V. Poling and George L. Fox, Protestants, Chaplain John P. Washington, Catholic and Chaplain Alexander D. Goode, Jewish, is recorded in the archives of the Defense Department, and is celebrated by the American Legion as an annual Memorial in their honor.

During 1944, fifty-nine more rabbis joined their colleagues in the military chaplaincy, increasing the total number to one hundred ninety-six. The peak of the European campaign occurred that year. On January 22, British and American troops made an amphibious landing on the beaches of Anzio, Italy, and fought their way toward Rome. Twenty-two Jewish chaplains served the men of the Fifth and Eighth Armies as they triumphantly marched into Rome on June 4.

On June 6, “D Day,” General Eisenhower sent to the beaches of Normandy, France, the greatest combination of military forces ever assembled at one time for an amphibious assault. Six Jewish chaplains landed during June with American infantry divisions. During the following month, as the Allied Forces were continuing their attack east toward Germany, five more Jewish chaplains arrived with combat units in Normandy. As General Patton’s Third Army swept toward Germany from the west, General Patch’s Seventh Army from the south, and General Simpson’s First Army from across Belgium, forty-one Jewish chaplains served with them.

²² Fredman and Falk, *op. cit.*, p. 175.

In the Pacific, 1944 was as eventful as it was in Europe. American troops stormed and captured the Marshall Islands in February, the Mariana and Guam Islands in July and the Philippines in October. Approximately forty Jewish chaplains took part in the fierce struggle against the Japanese. The care for the soldiers' religious needs was utmost in the minds of the chaplains, no matter what dangers lay ahead; they crawled from foxhole to foxhole, giving the men assurance, comfort, and above all, faith in God; they conducted religious services in the field, in tents and in bombed buildings—wherever they could assemble for a few minutes. Wearing the Tablets on their steel helmets, Jewish chaplains walked the same long roads and muddy paths as the soldiers they served. They were always near, "bringing God to man and man to God." To this day, these words are still the unofficial motto of the military chaplaincy.

Before the end of World War II, the Jewish chaplaincy numbered two hundred forty-three rabbis. "More than half of the rabbis in the United States offered their services, and 311 were appointed as chaplains in the Armed Forces. About four-fifths of these were in the Army."²³ Thirty-two Jewish chaplains participated in the campaign across Germany and over twenty took part in the Italian Peninsula campaign. During Passover, 1945, the largest military Seder ever held took place at the Florence railroad station. Four thousand military personnel worshipped together.

By the end of World War II, "267 Jewish chaplains were in the Army, 43 in the Navy and one in the Maritime service. Of these, 250 had overseas service during the war; 86 were stationed in the European Theater of Operations; 83 in the Pacific Theater; 9 in the Africa-Middle East Theater; 10 in the China-Burma-India Theater."²⁴ Seven Jewish chaplains were killed in action or in line of duty: Chaplains Henry Goody, Samuel D. Hurwits, Herman L. Rosen, Louis Werfel, Irving Tepper, Nachman S. Arnoff, and Alexander D. Goode.²⁵ During the war, there was approximately one Jewish chaplain for every 2,000 Jewish military personnel, whereas the ratio of chaplains of the Christian faith was one chaplain to 1,000 soldiers, as recommended by the Army Chief of Chaplains.²⁶

The status of the Jewish chaplain in World War II was the same as for all chaplains, namely, that of a religious leader and a staff officer. His duties were those which normally pertain to

²³ Honeywell, *op. cit.*, p. 219.

²⁴ Barish, *op. cit.*, p. 20.

²⁵ Fredman and Falk, *op. cit.*, p. 173.

²⁶ Honeywell, *op. cit.*, p. 217.

civilian rabbis, plus additional duties that were assigned to him by the commander due to special missions.²⁷

During this war, Jewish chaplains became intensely involved with one of the greatest tragedies that was ever perpetrated against humanity, namely, genocide. From 1943 on, they began to report the presence of Jews in refugee camps in Algeria, Morocco, and other parts of North Africa. When France was invaded in 1944, Jews were released from concentration camps at Vittel, France, and in parts of Italy, by the Allied advance. In 1945, when the Allied forces swept across Germany and Austria, they found thousands of tortured, bewildered and dying Jewish victims of the most bestial cruelty ever committed by man. Jewish chaplains labored heroically to provide shelter, clothing and medicine for these unfortunate inmates. On April 11, Chaplains Emanuel Schenk, Herschel Schachter and Robert Marcus worked together to save the lives of approximately 5,000 Jews in Buchenwald. On April 30, Chaplains Eli Bohnen and Max Eichhorn entered Dachau and immediately provided the basic necessities for approximately 6,000 Jews. Jewish chaplains were also involved in saving lives in Nordhausen, Mauthausen, Ehensee, and dozens of other concentration camps. An additional twenty-two Jewish chaplains served in Germany and Austria until 1948, reviving Jewish communities, repairing and rededicating synagogues, establishing Hebrew schools and orphan homes and furnishing needy Jews with the necessities of life. Thus was written a new chapter of dedicated service to fellow Jews on the part of the Jewish chaplaincy.

Several serious problems developed prior to and during World War II within the Jewish chaplaincy. In December, 1941, an Army Regulation required that chaplains coming on active duty must possess the required courses of a Bachelor of Arts degree, as well as being ordained ministers. The NJWB, which endorsed all rabbis for the military chaplaincy, supported the Army's position and refused to endorse candidates that did not fulfill the necessary requirements. The Federation of Orthodox Rabbis in America protested the NJWB policy on the "grounds that the vast majority of rabbis of that body could not meet the requirement of the Bachelor's degree or its equivalent, because they never had attended secular schools, though they had studied all their lives."²⁸ The NJWB nevertheless maintained its position that all Jewish chaplains must meet the secular as well as the religious requirements in order to be on an equal footing with other chaplains.

²⁷ *Army Regulation 165-20, Duties of Chaplains*, par 2.

²⁸ Honeywell, *op. cit.*, p. 227.

Another problem that existed before World War II involved the equipment of Jewish chaplains. Before 1941, most chaplains depended upon the NJWB or their synagogues to support them with their professional equipment. In the 1920's an Army Regulation stipulated that chaplains would be issued such items as Army and Navy Hymnals, a chaplain's scarf and a chaplain's flag (with the Latin Cross). In 1941, the first Jewish chaplain's scarf designed with the Tablets, and a Jewish chaplain's flag consisting of the two Tablets surmounted by a Star of David on blue were issued.²⁹ On March 6, 1941, the first edition of one half million Scriptures was printed by the Army Adjutant General Office on behalf of Jewish personnel in the Army.

A more difficult situation for Jewish chaplains involved conducting religious services in denominational chapels within the military structure. Prior to 1941, most chapels were constructed and operated by the YMCA as part of their welfare work for military personnel. On September 25, 1940, the Chief of Chaplains requested the Army Engineer Corps to undertake construction of chapels for each division or similar unit. The Army General Staff approved this on March 17, 1941—with the proviso that such buildings should be available for the use of all faiths.³⁰ Since these chapels were being built for the use of the three major faiths, it was further stipulated that "they be free from permanent religious symbols or other elements which could be offensive to any user of the buildings." In order to assure that no friction would be caused by chaplains of various denominations using the same chapel, the Chief of Chaplains further insisted that "sectarian pictures or symbols be removed or draped whenever a chapel was not in use by the group to which these objects pertain."³¹

On July 14, 1941, a regulation on the "Use of Chapels" emphasized the fact that the chapels would be used only "for the express purpose of providing adequate facilities for worship and spiritual, moral, cultural, and character-building activities."³² After 1941, Jewish chaplains were able for the first time to utilize these newly constructed military chapels because of their nondenominational character. The above regulation brought changes within the military for the benefit of personnel of minority faiths and marked a milestone within the chaplaincy.

²⁹ *Ibid.*, p. 254.

³⁰ *Ibid.*, p. 265.

³¹ *Ibid.*, p. 269.

³² *Ibid.*, p. 268.

5. JEWISH CHAPLAINS IN KOREA

After World War II, the Army chaplaincy decreased from 8,141 to a mere 800, of which only 18 were Jewish. A few days after the invasion of South Korea on June 25, 1950, Rabbi Freehoff, Chairman of the NJWB's Division of Religious Activities, stated, "The national Rabbinical organizations will go all out to make sure that the religious needs of the Jewish personnel in the Armed Forces are met adequately. . . . As in World Wars I and II, Rabbis of America may be counted on to respond quickly and generously to the need for additional Jewish military chaplains. Wherever our men are summoned to fight and, if need be, to die, there, God willing, our chaplains shall go with them."³³ In response to this pledge, the three major Jewish seminaries in America, namely, the Hebrew Union College (Reform), Jewish Theological Seminary (Conservative) and Yeshiva University-RIETS (Orthodox), took an unprecedented step in the history of the chaplaincy. Henceforth every rabbinical student would promise to fulfill after ordination his obligation to the military chaplaincy, providing he met the physical qualifications, for a period of no less than two years. Because of that policy, a steady flow of Jewish chaplains was assured on the basis of one for every estimated 1,000 Jewish military personnel.

The Korean conflict posed a new and challenging ministry for rabbis in the chaplaincy. No longer would they be able to assemble large troop concentrations for religious services on the Sabbath or weekdays. An attempt was made, however, to serve each individual soldier wherever he was located; this, indeed, became the primary mission of the Jewish chaplain. Counseling and comforting the young and often lonely soldier reached new proportions. In spite of the natural hardships of the early part of the Korean conflict, Jewish chaplains were able to set into operation Passover Sedorim and High Holy Day services for those in the rear zone areas. Most commanders cooperated with this program and gave the GI permission to attend religious services for extended periods. Chaplain Lifshutz wrote the following regarding Rosh Hashanah services: "How strange it was conducting a religious service with weapons next to each chair. The concept is so paradoxical. The synagogue is a veritable arsenal. There was no telling that the enemy might appear. Men came in from units stationed all along the Naktong River Line. The combat front is 12 miles ahead on our flanks."³⁴ Under such circumstances, Jewish GI's were brought back to their faith.

³³ Barish, *op. cit.*, p. 31.

³⁴ Fredman and Falk, *op. cit.*, p. 270.

A new form of rabbinate was born during those years, namely, the "circuit-riding rabbi!" Jewish chaplains loaded their jeeps with prayer books, Scriptures, Kosher food cans from NJWB, and other "goodies" supplied by congregational sisterhoods, and drove for hours, visiting men in foxholes, trenches, tents, or just existing from day to day. The chaplain's main mission was giving these men what they needed most, the ability to return to God and their faith.

6. JEWISH CHAPLAINS IN VIETNAM

On July 1, 1965, there were seventy-six Jewish chaplains on active duty in the Armed Forces: forty-nine in the Army, eighteen in the Air Force, and nine in the Navy. Because of the success of guerrilla warfare against South Vietnam, a heavy American troop build-up occurred from July, 1965, to May, 1970. Prior to the summer of 1965, United States military personnel numbered 20,000—most serving as advisers to the South Vietnamese troops. At the height of the build-up, 500,000 military personnel were in Vietnam, including many Jews.

From July, 1965, to the end of American involvement there, approximately twenty-one Jewish chaplains served in Vietnam—in the steaming jungles, swampy villages, malaria-infested hamlets and in crowded cities along the South China Sea coast. Most Jewish chaplains volunteered for these dangerous and hazardous assignments because, as rabbis, they had a duty to perform, a duty that did not differ from that performed by the priest-chaplain serving his troops under the leadership of Joshua or King David. Their primary function was to be religious leaders who could bring faith, hope and prayers to men fighting 12,000 miles from home, to bring young Jewish lads who had lost their way as close to God as they would ever come in crisis, and to recite the "Shmah Yisroel" and give them a Siddur for the purpose of individual prayer.

During the High Holy Days, Jewish personnel were given administrative leave to attend a religious service at three centers in Vietnam—Saigon, Nha Trang, and Da Nang. Hundreds of Jewish soldiers attended these services in order to pray, discuss Jewish topics and read Jewish books. The National Jewish Welfare Board sent hundreds of cartons of books to remind them of their Jewish religion and culture. The NJWB Serve-A-Committee sent Kosher food, hospital comfort items, Mezuzohs and other religious articles to chaplains for distribution.

Jewish soldiers were scattered over wide areas of Vietnam which could not be reached by jeep because the roads were insecure; the helicopter, or the "Jewish Chopper," thus became the

main means of transportation. Services were held in jungle clearings, where a call went out to Jewish soldiers. A few prayers—including the Shmah and Amidah—followed by a discussion on a Jewish topic, was about all there was time for. Each of the five Jewish chaplains who served there during any one-year period was responsible for approximately 25,000 square miles of territory. Traveling from the demilitarized zone north of Da Nang to the malarial swamps of the Mekong Delta in the south, Jewish chaplains spent a great deal of time in the air, flying in the “Jewish Choppers.” Jewish chaplains also prayed with and comforted their men at evacuation hospitals, just before they were flown to Japan or the Philippines.³⁵

During 1969 a major decision was made by the civilian rabbinate which threatened to undermine the Jewish chaplaincy in the Armed Forces. Rabbinical organizations, representing Orthodox, Reform and Conservative Judaism, refused to render future support to the (NJWB) Armed Forces chaplaincy *quota system* but instead voted to leave entry into the military chaplaincy a voluntary matter on the part of each graduating rabbi. The result was that as of April 1, 1972, only forty-four Jewish chaplains were still on active duty. Even with the voluntary system, however, rabbis entered the military to serve the Jewish men and women for whom they had a moral and religious responsibility. Thus Jewish persons serving in the Armed Forces are assured of a rabbi. Rabbi Freehoff has ably stated, “Wherever our men are summoned to fight and, if need be, to die, there, God willing, our chaplains shall go with them.”

Vietnam was theoretically only a “police action,” and opinion was strongly divided as to the justification for American intervention. Yet many rabbis understood the role they had to undertake as priests in the service of the Lord. They recognized that prophetic speeches from civilian pulpits would not help the men who were already torn from their families and communities—men often sent to combat duty. Jewish chaplains therefore felt that, as priests of God, their place was beside these men. *As rabbis*, they recognize that their job is to be wherever young men in uniform are—to teach them Israel’s message so that both while they serve in the Armed Forces and when they are separated from the service, they will not suffer spiritual and moral damage, but will be better prepared to serve their God with heart and mind and soul.

³⁵ Based on my personal experience in Vietnam, 1966–67.

BOOK REVIEWS

AT THE RISK OF IDOLATRY

Warren Carr

Valley Forge: Judson Press, 1972

Few people are more a part of the Establishment than military chaplains, all of whom are ordained into the ecclesiastical establishment and commissioned into the military establishment. Paradoxically, chaplains often feel as though they are not "establishment types," since they work on what some would insist is the periphery of denominational life and are not part of the military chain-of-command. Perhaps some clergymen even enter the military as a way of getting out from under the supposed burden of the ecclesiastical establishment.

Warren Carr's book carries the subtitle, "A Bold Statement in Behalf of the Church as an Institution," which summarizes in a nutshell what the book is about. In a time when a number of alternative styles of Christian life are being proposed, styles that are generally anti-establishment, Carr's thesis is that without institutional forms the message and life of the Christian faith and fellowship are in serious danger of deterioration or perversion by the subjectivism of individual whims.

This is not to say that Carr is blind to the shortcomings of the established church. On the contrary, the book's title and much of its content focuses on the problems which inhere in establishment religion. The author, however, calls for the building of a better form of the church as institution rather than the abandonment of the effort. In effect, he blows the whistle on the unfair judgments passed against the church by a kangaroo court composed of individualists, humanists, revolutionaries and unbiblical churchmen, to name a few.

At the Risk of Idolatry makes excellent reading for all chaplains—but especially for those who are nervous and "up tight" about being, at least formally, so much in the establishment. In addition, the points Carr makes in defense of the religious establishment can be used for the most part in defense of other establishments which are also under attack these days.

Chaplain (LTC) John J. Hoogland

ELECTRIC EVANGELISM

Dennis Benson

Nashville: Abingdon Press, 1973

In the same way in which it seemed incongruous for Marshall McLuhan to use a book to declare that the day of books is past, it seems a bit strange to meet Dennis Benson in print. He is something of an apostle of the TV, the tape and the transistor. This is not to say that he isn't able to write very well. He can and does in this book, with an unstrained talent for melding the theological and the technological. Nor is it to say that he doesn't know that even writing must have a modern cast. Those of you who subscribe to *Scan* or *Recycle* know him for those ripe fruits of novelty and practicality.

Reading this book is pretty difficult to do in the usual way. What happens is that you *do* want to stop reading and to start trying the things he suggests. Models, strategies and resources are intermixed. They are aimed especially at those concerned with producing quality programming under restrictions of limited money and manpower—people in the religious establishment who are eager for the church to be true to its calling (see previous review). It's high voltage material, and even if you are not in a position to apply the very practical ideas in *Electric Evangelism*, these ideas will turn you on.

At the top of the jacket there is a line which reads, "How to spread the Word through radio and TV!" I looked at it several times before I realized that under Benson's hypnotism I had been reading, "Go spread the Word!"

Chaplain (COL) Bertram C. Gilbert

MORALITY: AN INTRODUCTION TO ETHICS

Bernard Williams

New York: Harper & Row, 1972

Chaplains who really get their Human Self-Development sessions into high gear will appreciate this very human but sophisticated set of essays. They come on strong with arguments against amorality, subjectivism, relativism, and utilitarianism and in the process hint at ways of getting some change started in the minds of those who are turned off by morality. Dr. Williams suggests, for example, that too many ethical scholars have failed to realize that many people take their ethical stance not only

because of rational principle but also because of societal pressure. In making such a statement he does not, however, give the game to the anti-moralists but causes the reader to see that behind the movement to the moral position there must be some rational satisfaction or the whole activity is a lie.

In the course of this very brief work the author manages to joust with some of the notables in ethical history. G. E. Moore, John Stuart Mill, Jeremy Bentham, Jean Paul Sartre and others feel the point of his spear, while religion and its moral benefits are accorded chivalrous defense.

Perhaps the most significant section for chaplains is that dealing with the morality of roles. Here he specifically deals with the military and provides insights which should help us not only as catalysts in Human Self-Development but as counselors to soldiers.

Chaplain (COL) Bertram C. Gilbert

HOW TO IMPROVE ADULT EDUCATION IN YOUR CHURCH

Jerold W. Apps

Minneapolis: Augsburg Publishing House, 1972

Most people become part of the church not through the efforts of evangelism but through covenantal training in the home and church. They are born into and nurtured by these institutions. If either is spiritually dull or dead, the church is in trouble. Good adult education is therefore vitally important—both for adults and the children to whom they pass the torch of faith.

Adult education should be seen as an exciting opportunity for the church; too often it is seen as a problem. Jerold W. Apps is concerned to improve this aspect of church life, and he therefore makes concrete recommendations for an alive, dynamic program—which chaplains can tailor to their own circumstances. He suggests a workable program which is based on the relationship of the Christian faith to the life of the individual in society. Among the guidelines he discusses are the following:

1. Understanding adult personality traits and the adult learning process,
2. Planning and setting up the education program,
3. Choosing the most suitable learning approach and
4. Emphasizing methods, subjects and programs to make Christian education exciting and rewarding for adults.

Apps complains that when he was a boy the church seemed to be an institution with a series of things to memorize—liturgy,

prayers, what the church stood for. Sound familiar? He states that what he searched for then is what he still searches for—meaning, not memorization. He suggests that if there is to be meaning in adult education, the focus of learning must be on the individual rather than the group. In addition, the adult individual must be actively involved in the decision about *what* is to be learned, in the learning *process* itself, and in *evaluation* of whether learning took place. This last point should be carefully noted for Army adult religious education classes and for the Human Self-Development Program.

It is encouraging to note that the Army Regulation which deals with HSD closely parallels the approach of this book. The Planning Council idea is central to effective learning and teaching. But how shall they learn when the chaplain lacks motivation and interest?

Chaplain (LTC) John J. Hoogland

THE INTENSIVE GROUP EXPERIENCE

Thomas C. Oden

Philadelphia: Westminster Press, 1972

The book reviews in this issue come down strongly on the side of institutions and establishment values. The intent, however, is not to disparage that which is good in the counter culture. On the contrary, the established church can learn from it.

Thomas C. Oden examines the encounter group movement and makes a strong case that the church can appropriate much of worth from it. In fact, says Oden, the antecedents of this movement are to be found in the life and literature of Protestant and Jewish pietism. Thus the wall of separation between establishment and anti-establishment forces and values is not so wide that it cannot be breached nor so high that it cannot be hurdled.

The author explores the faults and simplifications of the human potential movement and the possibilities of a non-verbal theology. In addition, he explains in detail many specific group games and strategies which chaplains may find useful as exercises in openness and spiritual formation. Although many books have by now been written in this area, Oden's is the only one I know of which provides both an historical and a theological analysis of the movement, as well as practical exercises which chaplains can use.

Chaplain (LTC) John J. Hoogland

HISTORICAL NOTES

Dr. Charles Shelby Rooks makes a point at the "Recruitment of Minority Clergy" conference. In the picture are (l-r): Chaplain (LTC) Donald D. Clark, Dr. Frank K. Sims, Dr. Rooks, Bishop Frederick D. Jordan.

● The Chief of Chaplains recently sponsored a conference at the US Army Chaplain Board designed to assist the chaplaincy in recruiting minority group chaplains. Among the resource persons who attended were Dr. Harold Lloyd Bell, Executive Director of Ministry to Blacks in Higher Education, Atlanta, Georgia; Dr. Charles Shelby Rooks (see article in this issue); and The Reverend Bobby Joe Saucer, Director of Black Field Education and Recruitment for Boston Theological Institute. Seminarians Warner Brown, Malone Smith and Andrew Smoke of Wesley Theological Seminary also attended.

Denominational representatives included Bishop Frederick D. Jordan, African Methodist Episcopal Church; Bishop Henry C. Bunton, Christian Methodist Episcopal Church; Dr. Frank K. Sims, National Baptist Convention of America; Rev. Clarence M. Long, Jr., National Baptist Convention, U.S.A.; Reverend Raymond Robinson, Progressive National Baptist Convention; and Elders Clark Smith and H. D. Singleton, Seventh Day Adventist Church.

The presence of LTG Claire E. Hutchin, Jr., Commanding General of the First United States Army, and Chaplain (MG) Gerhardt W. Hyatt, Chief of Army Chaplains, underscored the seriousness with which the Army is attempting to increase the number of minority group clergymen serving as chaplains.

● A two-day "Chaplains' Audiovisual Event" was held in the Sheraton-Park Hotel in Washington, D.C., concurrent with the Army Audiovisual and Technology Conference. Training chaplains from a number of major posts in CONUS were in attendance at the Event, planned by the Office of the Chief of Chaplains with the program furnished by the Chaplain Board. Resource speakers were the Rev. Ellwood Kieser, Executive Producer of Paulist Productions, and Dr. Peter P. Schillaci, Director of Education, McGraw-Hill Films. The emphases in the workshop were on film, its theory and use; closed circuit television as a teaching aid; and the use of audiovisuals as a worship environment.

● The Curriculum Selection Conference which selected the Protestant curriculum for September 1974-August 1975 met at the Naval Air Station, Mirama, California, from 14-20 January 1973.

Attending this conference were Army, Navy, and Air Force chaplains who are members of the Religious Education Advisory Group and their chaplain and DRE consultants, together with thirteen selected consultants from the 27 publishing houses associated with the Protestant Church-Owned Publishers' Association.

Representing the Army were Chaplain (COL) Duncan C. Stewart, Executive Director, Armed Forces Chaplains Board; Chaplain (LTC) Edward L. O'Shea, Office of the Chief of Chaplains and member of the Religious Education Advisory Group; Chaplain (LTC) Donald B. Beal, US Army Chaplain Board; and Mr. G. Prince Alton, DRE, The Presidio of California.

This conference was the final step in the process of selecting materials for the curriculum. Prior to this meeting, the chaplains on the Religious Education Advisory Group and two of the civilian consultants examined samples of new publications in order to eliminate those materials that duplicate the content of previous years, that are too denominationally oriented, and that would not coincide with a quarterly or yearly plan.

At the conference, the civilian consultants studied the materials submitted and, on the basis of the theological, educational, and administrative principles established by the Religious Education Advisory Group, provided the chaplains with a resume of recommended materials and reasons for rejecting other materials. The three chaplains from the Army, Navy, and Air Force who are

members of the Religious Education Advisory Group, after consulting with their advisors, made the final decision as to which materials would be selected.

● The Chief of Chaplains recently made a Round-the-World trip, stopping in Hawaii, Guam, Japan, Okinawa, Korea, Thailand, Iran, Ethiopia and Italy. He noted in particular the improved attitude of the soldier toward his mission and the expansion of chaplain programs into previously untried areas. He was accompanied by Chaplain (COL) Clifford E. Keys, Jr.

● A Pastors' Conference was held on 20-23 March 1973 in St. Louis in which approximately 70 CONUS post chaplains were involved in a series of dialogues with the Chief of Chaplains, leading civilian clergy, laymen and each other in an attempt to perceive new possibilities in the management and development of installation religious programs.

The conference recognized the crucial leadership role of the post chaplain who, as pastor of pastors, is ultimately responsible for directing the post and community religious program.

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